

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Home News.**—The second trip made by Governor Smith carried him through part of the South and the Middle West. He made ten stops in Virginia and North Carolina, merely showing himself to enthusiastic crowds. On October 12, he made an unscheduled speech at Nashville, Tenn.; and at Louisville, Ky., on October 13, he spoke on the tariff. He emphasized the need for non-partisan handling of this subject, evidently intending to take it out of the campaign as an issue, since he accepted the principle of protection. After a clamorous reception at St. Louis, on October 15, he spoke at Sedalia, Mo., the next day, attacking the Republican claim of economy as a myth. He had a triumphal tour through Illinois, and arrived in Chicago on October 17. He was scheduled to speak at the latter city on October 19, after this issue had gone to press. Tentative plans for future speeches included Boston, Philadelphia, Baltimore, Newark and New York, where he will complete the campaign on November 3 at Madison Square Garden. On October 15, Mr. Hoover appeared in Massachusetts. He made four short speeches during the day and in the evening spoke in Boston on Coolidge prosperity, and in particular on the tariff.

### Politics

His further appearances were said to include speeches in the Middle West and in the Far West, on his trip to California in order to vote. Meanwhile, important personages in both parties were conducting the campaign; Secretaries Kellogg and Mellon, Senators Borah and Curtis for the Republicans, and John W. Davis, Josephus Daniels, Senators Glass and Robinson for the Democrats. The last named, the Vice-Presidential candidate, was on the road unceasingly, his last trip taking him up and down the Pacific Coast. The uncertainty of the campaign was further increased by the enormously high registration in every part of the country. In New York City, for instance, the increase was one of over thirty per cent; in Chicago likewise. Similar increases were noted in Boston, Baltimore, St. Louis, etc. Politicians professed to be unable to predict the significance of this fact.

Immediately following a short and sharp newspaper campaign, conducted by the *New York World* and the *Kansas City Star*, Attorney General Sargent delivered an opinion that the contract for the Salt Creek oil made by Secretary Fall with a Sinclair-Standard Oil company was invalid. The grounds on which the opinion was delivered were, first, that the manner of awarding the contract was contrary to law, and second, that Secretary Fall did not have power to sign a contract containing an option provision favoring a private company. The Salt Creek field adjoins the Teapot Dome reserve in Wyoming. The delivery of oil was immediately halted. The contract was made in 1923 with an option of renewal; it was renewed February 22, 1928, by Secretary Work, now Republican National Chairman. It was expected that Democratic speakers would make political capital of the incident.

On October 15, at 5:38 p. m., the airship Graf Zeppelin arrived at the Lakehurst airdrome after a continuous flight from Friedrichshafen, Germany, in 111 hours and 38 minutes, over a distance of 6,000 miles. This flight was particularly remarkable because it was the first one made with a number of paying passengers aboard. The flight aroused considerable interest in the United States, particularly due to its length, which was caused by the necessity of skirting two violent mid-ocean storms. In one of these an accident occurred which threatened to ruin the flight. It was, however, sufficiently repaired to allow the airship to continue to the end. Opinions differed as to the progress which had been made towards established commercial flights, at least for some time, in a vessel of this kind.

### Zeppelin Flight

Oil Contract Voided

**Bulgaria.**—The tenth anniversary of King Boris' ascent to the throne was celebrated on October 3, by festivals and an amnesty to political prisoners.—The draft of a proposed treaty of arbitration and friendship with Turkey was sent to Angora on October 12, after being accepted by Bulgaria.—Further conflict between the Macedonian revolutionary factions broke out in Sofia on October 13, when Ivan Michailoff, leader of one faction, pronounced the "death sentence" on the followers of the late General Protogeroff.

**China.**—Following the festivities which accompanied the assumption by Chiang Kai-shek of his post as President of the Nationalist Government, the new State Council was announced and took office. The President of the five *Yuan*s or departments, provided for in the reorganization of the Government, for the conduct of civil affairs, began their duties. For a time some opposition was manifested by General Feng, Minister of War and Vice-President of the Executive Council of the Nationalist Government, to the appointment to the State Council of General Chang Hseuh-liang, son of the late Manchurian War Lord, Chang Tso-lin. Later he yielded to the convictions of his colleagues that Chang was loyal to the Government, although the Nationalist flag might not at present be hoisted in Manchuria "owing to forces beyond his control." The allusion was presumed to be to the Japanese. However, there were rumors that relations between the two countries promised more hopefully, and that there was a prospect for an early start of negotiations for a settlement of all outstanding questions. The reduction of Japanese troops in the Shantung Province helped to better the situation. A detail of the assumption of office by President Chang Kai-shek that increased popular confidence in the Government, was the reception of messages of felicitation from President Coolidge and Secretary Kellogg of the United States, as well as congratulatory notes from the Governments of Holland, France, and Germany.

**Czechoslovakia.**—The collapse of a seven-story building in Prague on October 9 resulted in a large number of injured and dead. Thirty-three bodies were removed. Members of the American consulate were saved by mere chance. Another crash the same week added to the tremendous excitement. Faulty materials had been used. Socialistic and Communistic demonstrations took place at the funerals of the victims.

In 1929 Czechoslovakia celebrates the millennium of the martyrdom of St. Wenceslaus, her Duke and since the Middle Ages the symbol of the Czech, now Czechoslovak, State and nationhood. The celebrations committee is composed of the most prominent men and women of the nation, and the principal celebrations will take place under the patronage of the Government. On September 28, 1928, the yearly feast of the Saint, Msgr. Pietro Ciriaci,

the Apostolic Nuncio to Prague, inaugurated the year of festivities by a Solemn Pontifical Mass, not in the Cathedral of St. Guy, whose interior is to be completed only for September 28, 1929, but in the church of the Benedictine Abbey of Emausy in Prague.

According to the report of the Supreme Audit Office the financial year 1927 ended with a net surplus of 91,000,000 crowns instead of the 20,000,000 anticipated by the estimates for that year. The Budget for 1928, too, showed a small surplus of 26,000,000 and that for 1929, presented on September 7, 1928, by Dr. Englis, Minister of Finance, retained its predecessor's level of anticipated revenue and expenditure, both at approximately 9,500,000,000 crowns, and showed a surplus of 35,000,000. In presenting the budget Dr. Englis stated that stabilization was the guiding idea of his financial policy. He reminded his hearers of the economic and financial situation of Czechoslovakia in the first years after the War, and pointed out the progress which was made during the ten years of Czechoslovakia's existence.

**Ecuador.**—An almost unanimous vote of the new Constitutional Assembly, elected on August 30, continued in office for an indefinite period Dr. Isidro Ayora, Provisional President of Ecuador since 1926. The Assembly further decided to keep in force the 1906 Constitution until the expiration of the dictatorship, upon election by popular vote of a regular President. In his message to Congress President Ayora stressed that Ecuador must establish credit abroad. It will be recalled that his economic reforms resulted in Ecuador's recognition recently by the United States. Recognition had been withheld following the confusion consequent on the overthrow of President Cordova in 1925. The President further announced that the members of his provisional Cabinet would continue in office, and that all Government employes would retain their positions. A general amnesty of those who had been deported for political reasons was decreed.

**France.**—The Ondine, one of the most modern submarines in the French Navy, was on October 12 reported sunk off the coast of Portugal, with the loss of forty-three officers and men. No word had been received from the Ondine, which was on an endurance cruise from Cherbourg to Bizerta, Tunis, after October 3, and the Ministry of Marine had ordered search for her on October 11. The next day the captain of a Greek steamer, upon arrival at Rotterdam, reported that on the night of October 3 his ship had been in collision with what he thought to be a reef or derelict off the coast of Portugal. After the collision he remained in the vicinity for two hours, but found no trace of any ship or survivors. This report he had previously communicated to a French vessel the day after the accident. When the alarm for the Ondine was sent out, the Greek captain's story was accepted as the explanation of her loss. The Paris press criticized the

Treaty with  
Turkey, etc.

Chiang Kai-shek  
Takes  
Office

The Estimates  
for 1929

Dr. Ayora  
Renamed  
President

Buildings  
Crash

Submarine  
Sunk off  
Portugal

Millennium of  
St. Wenceslaus



Ministry of Marine for failing to provide an escort for the Ondine on her long trip. The depth of the Atlantic at the point of the accident is about one mile, which precluded all hopes of raising the submarine. Memorial services for the victims were held on the site.

The case of Harold Horan, the Hearst correspondent expelled from France for his part in disclosing the terms of the Anglo-French naval agreement, continued to occupy the attention of the Paris press.

**Investigation of "Leak" on Naval Accord** Intervention on behalf of Mr. Horan, by a committee of the Anglo-American Press Association, was dropped after a couple of interviews with the Foreign Office, and Mr. Horan was later expelled from membership in the Association for "unprofessional conduct." Unexplained conflict between his account of the affair given to his associates and the statement which he made at the Foreign Office, as well as the fact that he had revealed to the Government the source of his information, was the basis of the Association's action in depriving him of membership. Mr. Horan's statement to the Government, as reported in an official communique, implicated a young French newspaper man and one of the younger functionaries of the Foreign Office, whose case was referred by the Cabinet to the Ministry of Justice. Anti-Government papers in Paris hinted plainly that some higher official, who disagreed with the Government on the naval policy, was likewise involved, and asked how else so important a document as the confidential letter to the Ambassadors could have come into the hands of a junior attache.

**Germany.**—Announcement was made in the beginning of the month, in the *Vossische Zeitung*, that conversations looking toward a Concordat between the Vatican and Prussia had been concluded, and that the plan was before the Cabinet for consideration. While publication of the details was withheld, it was said that the establishment of three new Bishopsrics was proposed by the Holy See. One of these would be at Berlin, another at Essen for the large Catholic population in the Ruhr industrial region, and the third at Kammin, Pomerania, to revive the pre-Reformation Bishopric in Northeastern Germany. The school question was understood to be the most likely subject of debate when the Cabinet should consider the proposed Concordat.

**Great Britain.**—Following the general conferences of the Conservatives and Laborites, the annual meeting of the Council of the National Liberal Federation was opened at Great Yarmouth on October 11. While the Liberal leaders did not express the hope that their party would be returned to power in the general election of next year, they felt sure that the Liberals would exercise great influence as a balance between the two other parties. Under the guidance of Lloyd George, the Liberals stated that "the Liberal Party refuses to link its fortunes by any pact or agreement with any other party," thus contradicting the rumors, also denied by Labor, of a Labor-Liberal

coalition. The speakers at the conference found fault with the Labor party as having "proved impotent as an opposition." They were more outspoken in their attacks on the Conservative Government for its foreign negotiations and most particularly for its protectionist policy. On this latter point, a resolution sought to pledge the Liberal party "to abolish all protective taxes and take the lead in the world movement for the removal of commercial barriers."

**Hungary.**—Considerable public interest was aroused when on October 14, Count Bethlen, the Prime Minister, speaking at Oedenberg, West Hungary, stated that a national referendum would soon be held to select a King. It will be recalled that following the abdication of King Charles in 1918, first a Republic and then a Soviet followed, though both were of short duration, and that in 1920 the country was declared a Monarchy under the Regency of Admiral Nicholas Horthy who still occupies that position. Twice before his death King Charles unsuccessfully attempted to regain the throne. The principal claimants to the throne are the son of the late King, Archduke Otto, a sixteen-year-old boy, and the Archdukes Albert and Joseph. The Legitimists, led by Count Apponyi, and the House of Lords are known to favor Otto, while the Premier leans rather to the wealthy Archduke Albert. However, despite the pronouncement of the Premier it did not seem likely that the throne would soon be occupied, since the Powers continue none too favorable to the Hapsburgs.

**Ireland.**—The publication of the Collins Report on municipal affairs in Belfast caused a great deal of agitation. After the publicity attending the "Housing Scandal" last year, in which it was proved that members of the Belfast Corporation had accepted bribes from the contractors engaged in erecting houses for the workers, the Belfast Corporation invited a London expert to investigate the methods of the Corporation and to suggest improvements. The results of this investigation have been embodied in the Collins Report. A serious indictment was made in regard to the financial management of the Corporation. But greater surprise was manifested over the claim that the Belfast City Government was "that of a village," and that "all officials, with the exception of those in supreme command were unfitted by knowledge and experience for the positions they held, and consequently could not be expected to second adequately the efforts of their chiefs." According to our correspondent, the officials "in supreme command" were generally secured from England or Scotland, and the holders of the lower positions were the wards of the Orange Lodges. Rarely had a Catholic been permitted to hold any official position in the city. It is felt that the Collins Report may have important effects on the politics of Ireland in the near future.

**Italy.**—Addressing the editors of over seventy

Fascist newspapers on October 10, Premier Mussolini deplored the sensational treatment of crime news and scandals, and advocated giving more space to educational articles on national life and policies. Speaking of the freedom of the press, he stated that the Fascist press was free, since it could criticize anything but the Fascist State and its cause. This restriction, he explained, did not limit the freedom of the press, as it came from the patriotic conscience of the editors, and was not an arbitrary imposition of the Government. The problems of rural life—raising the standards of living and education among the farm population, as well as promoting increased fertility of the soil—were the theme of the Premier's address on the occasion of the annual conferring of prizes in the national wheat-growing competition, which took place on October 14. He took the occasion to thank rural pastors who had interested themselves in the promotion of better farming methods among their parishioners. In spite of a severe drought, Italy's wheat crop amounted to 62,000,000 quintals (220,000,000 bushels), a decided increase over 1927.

**Jugoslavia.**—After the conclusion of his visit to Belgrade, M. Venizelos, Prime Minister of Greece, returned on October 12 to Athens with the provisional draft of a treaty of peace and arbitration between Yugoslavia and Greece and a number of conventions on previously disputed questions. The same day a courier was dispatched to Rome with a copy of the Nettuno treaty with Italy, signed by King Alexander, and ratified over the Croatian protests.—The tenth anniversary of the break of the Saloniki front in 1918 was celebrated at Belgrade on October 11.

**Nicaragua.**—Practically complete reports of the recent registration for the coming Presidential election indicated that previous registrations would be exceeded by more than 35,000. The explanation given was that owing to the American supervision every citizen had an opportunity to register without intimidation. It was stated that approximately 80,000 registered as Conservatives and 50,000 as Liberals. In consequence it seemed that the Conservative party would be returned to power on November 4, and Adolfo Benard be elected President over General Moncada, the Liberal candidate. Meanwhile both parties continued to conduct a hard, orderly campaign. Announcement was made by Admiral Sellers that immediately after the elections the majority of the 5,000 American marines would be withdrawn.

**Panama.**—A secret session of the National Assembly held at the special request of the Secretary of Foreign Relations on October 12, was reported to have had under discussion important international matters, and notably the country's relations with the United States. The *Diario de Panama* suggested that the subject was a new

treaty with the United States. Other reports had it that the session was concerned with the problem of commercial-aviation control in the Canal Zone. On October 16, Colonel Harry Burgess took the oath of office as Governor of the Panama Canal succeeding Brig. Gen. M. L. Walker.

**Poland.**—The textile strike at Lodz, of which mention was made last week, took on new significance when a general sympathetic tie-up of 100,000 workers occurred on October 15. As a result all public services, including street cars, telephones, gas works, newspaper bureaus and theaters, stopped work. Nevertheless, no disorders were reported, and the Government continued to have the situation in hand. The Central Labor Council of Lodz, dominated by Socialists, was backing the strike, and was said to have appealed to the London Union of National Textile Workers for assistance.

**Russia.**—The former Dowager Czarina Marie Feodorovna of Russia died at her ancestral home, Hvideore Castle, near Copenhagen, Denmark, on October 13, at the age of eighty, after a long illness. She was formerly Princess Dagmar, daughter of King Christian IX of Denmark, and was wife of Czar Alexander III, father of Nicholas II, whose domination by his German wife she vainly opposed. Her sister, Alexandra, died in November, 1925.—Practically all surviving members of the late Imperial family were said on October 15 to have signed a statement repudiating the claims of the young woman called Mme. Tschakowsky to be the Grand Duchess Anastasia Nikolayevna, supposedly slain with her father, Czar Nicholas II, at Ekaterinburg.

In order to handle the crop movement, the Soviet Government, so official State-Bank figures declared, was obliged to resort to currency inflation. The total chervonetz (gold ruble), issue on September 21 amounted to 1,072,000,000 with cover in bullion and foreign vaults of 284,000,000, which was in accordance with law. But an additional issue was made of 730,000,000 Treasury notes of small denomination with no cover save enforced legal parity with chervonetz notes.

In his article, "On Tolerance and Progress," to appear next week, G. K. Chesterton wants to know why it is "that a man writing in a modern paper about persecution will immediately begin to talk about the Spanish Inquisition and not about the Ku Klux Klan, Bolshevism, or the Black and Tans."

"The Comradeship of Saints" will be a timely article by Raymond Jerome Mullin.

Dr. William F. Roemer's next article on international law will contrast "European and American Theories of Peace."

"The Chemist in the Library" will be an interesting article by Francis W. Power.



# AMERICA

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### The President on Religion

WITH much that the President said at the opening of the General Triennial Convention of the Protestant Episcopal Church at Washington, on October 10, Catholics are in complete accord. Indeed, the President did little more than re-echo the sentiments of the Farewell Address when he said that organized government and society "are inadequate to serve the needs of mankind without devotion to religion." The nation as a whole, he continued, must be steadfast in the practice of religion, since justice, truth, mutual confidence "and finally, the very fabric of our Government itself, rest upon religion."

Very much to the point, too, was the President's observation that "the ability to help others to see comes from clearness of our own vision. The greatest service that we can perform for the world is to perfect our own moral progress." Every American is familiar with the zealot who in his avowed purpose of reforming others and his apparent neglect of his own religious and moral needs, becomes a marplot and a nuisance. Striving to impose his views upon his fellows through legislation, he degrades religion in the eyes of honest men.

If a word of criticism may be offered, it is that the President does not seem to envision clearly the place of religion in education. It is quite true, as he observes, that "the problem of the training of the youth of the nation" is one that is ever recurring. On a former occasion, the President expressed his regret that so much of the energy displayed in conducting our schools and colleges was wholly disassociated from any definite moral or religious purpose. A similar expression of opinion on October 10 would have completed his thought. He does not believe that a system of education to which the teaching of religion is alien, can insure a generation of citizens such as this country sorely needs. The problem of education, then, is not simply to provide schools and colleges, but to provide schools and colleges in which our young people can be grounded in principles which help them to fear God, honor the king, and love the brethren.

In the absence of religious principle and practice it is impossible, as the President correctly maintains, to preserve right order and to maintain good government. But when the vast majority of our boys and girls are in schools from which religion is excluded, or under the influence of colleges and universities in which it is quite commonly flouted, what hope have we for a God-fearing, God-loving, law-abiding generation to carry on after we have been gathered to our fathers?

### Public Thieves and Malefactors

ON the principle of better late than never, we welcome the decision on the Salt Creek oil contracts published by Attorney General Sargent on October 16.

The mills of the gods, we are told, grind slowly. Mr. Sargent's mills have been grinding away in this matter since March or April of the present year. Six months of steady grinding disclose the fact that the contract which Dr. Work, as Secretary of the Interior, renewed on behalf of the Government with the Sinclair oil interests, is null and void. "The United States," concludes Mr. Sargent, "is in no way bound by the contract."

It will be remembered that the Supreme Court of the United States nullified the Teapot Dome and the Elk Hills oil contracts on the ground of fraud and corruption. Thus for the third time, and not because of the proper action of the Department of Justice, but because of the insistence of Senator Walsh and a few brave associates, the machinations of former Secretary Fall have been brought to naught.

How much the Government will be able to save out of the wreckage is highly problematical. Whether or not it will now be in a position to make an advantageous disposition of its oil reserves, which are of first importance for the navy, is also problematical. All will depend upon the intelligence, zeal and common honesty of the Federal Departments in acting for the best interests of the people of the United States to whom these reserves belong.

Dr. Work, under whom the Sinclair contract was renewed, appears to adopt a cynical attitude that bodes ill for the future. "Those things are past. People are tired of hearing of those oil leases."

Unless we are greatly in error, however, the courts have not yet reached a similar state of lassitude. What Dr. Work says of the people may, possibly, be true. If it is, and should it become a chronic state, we may well despair of ever securing honesty in government.

Thieves and other malefactors in the public service grow fat and bold in the confidence that the people have short memories. One of the most outspoken opinions ever handed down by the Supreme Court of the United States declared that certain other contracts referring to the Government's oil reserves were tainted with fraud and corruption. It is not well that the people should grow tired of hearing about that decision. If they erase it from their memories, then it is only a question of a brief period when their few remaining natural sources of wealth are taken from the Government and placed in the hands of men who have secured them by corruption.

Eternal vigilance is the price of liberty. Today we are not threatened by foreign armaments. The menace is from thieves and other malefactors who win the confidence of the people only to betray it.

### Catholic Education Week

ON another page we reprint the excellent program arranged for American Education Week by the National Catholic Welfare Conference. The help which it affords will doubtless encourage our teachers to study the needs and advantages of the Catholic school, and so enable them to present the subject to their pupils in an interesting and striking manner. From the young people now at school the leaders of the next generation will be drawn. If they are to defend Catholic education in their day, they must now be taught what it is.

Possibly, too, Catholic Education Week will be a period of heart searching for the administrators of our Catholic schools. At no time within the last decade have we been tempted to join in the acclamations, common enough at conventions. We have never felt that the battle for Catholic education was won. It is indeed a miracle that we are able to conduct so many schools and colleges, but we can never safely say that we have done enough. Not half of our Catholic children are in Catholic elementary schools. Considerably less than half of our young people are in Catholic high schools and colleges. Indeed, when we meet the indifference of some Catholics able to help us, and the thinly veiled opposition of others, we might well ask how long we can carry on the campaign.

Happily, however, the very existence of serious problems acts as a stimulus to more vigorous activity. There is not a department of Catholic education, from the kindergarten to the university, which is not facing grave difficulties. How shall our colleges and universities meet the requirements set—and often arbitrarily—by the various standardizing agencies? What can we do for the vast number of Catholic children for whom at present there is no provision in elementary schools? How can we raise the funds necessary for teacher-training institutes and secure a sufficient number of candidates? What of the rural school?

These are but a few of the questions which clamor for solution. In our judgment, however, the field which needs the most careful attention at the present moment is the elementary school. Probably ninety per cent of our children will know no other. We must rely on it to equip these ninety per cent with some training in religion, and with at least a minimum of academic instruction. If we cannot provide for them, they will be enrolled in schools which, whatever may be said for their academic effectiveness, completely ignore religious and moral training. In that case, leakage in the next generation is inevitable.

These problems are stated in no tone of despondency. Our schools are making progress day by day. We believe that this progress will continue. There is not a diocese in the country in which an awakened interest in education is not making itself felt in new and better schools. Our

Bishops and our school supervisors realize far more keenly than their critics the difficulties inherent in the work of Catholic education, and it is our duty to strengthen their hands by every means at our disposal. Let those who are blessed with this world's goods contribute to the limit of their means. All can contribute the alms of prayer that this work of God in the hearts of our young people may be blessed with an abundant harvest.

### The One Hundred Percenters

THE days were hectic in the later 'eighties and the early 'nineties when the American Protective Association rushed to the aid, so its members alleged, of the tottering fortunes of this country. The Bishop of Rome and his minions were waxing powerful, and it was the duty of every American to stand on guard. Many of us remember that exciting period. Some of us can doubtless recall good old Methodist and Baptist neighbors who after they had wound the clock every night and said their prayers, carefully searched the premises to make sure that the Bishop of Rome, in full panoply of cope and miter, was not lurking in some shadowy corner.

That phase of insanity passed. It was in large part the product of a provincial temper bound by a closed and narrow circle and unable to see anything good beyond its immediate environment. That same temper, working in a comparatively harmless sphere, induces Bill Hoskins to rank the First Baptist Church back home as architecturally superior to the Duomo at Florence.

Reviewing the past century it is not difficult to see that the old "Know-Nothing" and the A.P.A. movements were founded upon ignorance and sustained by ignorance. Recent manifestations of this same temper reveal the same foundation and the same sustaining power. The "one hundred percenters" claim a knowledge of our political institutions that is singularly acute and intelligent. When submitted to examination, however, they display a woful ignorance of the institutions which, according to their own account, they alone understand and are competent to defend.

Recent controversialists, for instance, profess great concern for the welfare of certain domestic institutions should a Catholic be chosen President of the United States. This concern ranges from the comparatively cultured dismay manifested by Mr. C. C. Marshall to the crudity of those campaign orators who tell us that in the event of the election of Mr. Smith all the public schools will be closed, and all the children of non-Catholic marriages be declared base-born.

The absurdity of these forebodings is, of course, patent to any one who has the slightest comprehension of the balance of power between the State and Federal Governments, established under the Federal Constitution. Education in the several States, marriage, divorce, and rulings on the status of children, are matters over which neither Congress nor the Executive has any authority. Should Congress enact legislation closing the public or the private schools, such legislation would be wholly null and void. Equally null and void would be any legislation establish-



ing the *Ne Temere* or the rule of the Presbyterian Church to govern the matrimonial contract. As far as our political institutions are in question, legislation in both these fields is reserved to the several States and forbidden the Federal Government. We sincerely trust that this balance will never be destroyed.

It should hardly be necessary to add that the President of the United States is an Executive, not a lawmaker. He can use his influence to secure legislation, but not to secure legislation which Congress is forbidden to enact, and which the courts would not sustain. Hence, as far as marriage and education are concerned, it would make no difference whether a Mohammedan sat in the White House or a Plymouth Brother.

To bring education and marriage under Federal control, and, indirectly, under the influence of the Executive, we should need some such authority as the old Smith-Towner Federal education bill, and the proposed Marriage Amendment to the Constitution. Short of these revolutionary schemes, the matrimonial contract and the schools remain under the jurisdiction of the several States. Should Mr. Hoover be elected next month, no blushing damsel will be compelled to link hands with her bashful swain in a Quaker meeting house. Should Governor Smith be chosen, our cities will continue without let or hindrance to assess us all for the erection of new public schools, and our non-Catholic brethren to eat meat on Friday, while we poor Papists strive to keep the peace on a diet of fish. For Congress and the Executive have as much authority over the one as over the other—and that is, precisely, none.

### Keeping Johnny at School

OUR compulsory education laws are achieving results that are fearfully and wonderfully made. In many respects, they remind us of the war waged by the Government in the good old days against the moonshiners in the Kentucky mountains. These people had made whiskey for generations, and were "sot" in their ways. They saw no reason why "furriners," by which term they designated the revenue officers of this great and glorious Federal Government, should demand hard cash money or the immediate abandonment of a custom bequeathed them by their ancestors. But the Government persevered. So too, did the moonshiners. The result was a battle which even Mr. Volstead has been unable to end.

The compulsory education laws, it is claimed, have operated with about the same degree of success. When the majesty of the law is pitted against the impulse which Johnny has inherited from countless generations to "play hookey," one may gravely fear for the majesty of the law. Miss Charl Williams, field secretary for the National Education Association, tells us, according to a quotation in the Supreme Council, 33°, Masonic *Bulletin*, for October 1, that "every day approximately one-fourth of our children of school age are absent from the classroom." Since some forty-eight State Governments are trying to keep Johnny in school every day, this is indeed a sad and deplorable record, involving contempt of government.

But Miss Williams has a remedy which will secure his attendance at school in spite of defunct grandmothers and old swimming holes. She would put a Federal policeman on Johnny's trail.

We gravely doubt the value of this plan. To begin with, we find no authority in the Federal Constitution either for a Federal truant officer, or for any obligation resting upon the Federal Government to teach the States how to keep Johnny in school. To our darkened intellect it seems that if the Federal Government desires to hold its own officials in line—Secretaries of the Interior, Prohibition agents, and the like—it will have its hands full, and no time to worry about how often Johnny Jones, in Peavine Center, Ark., plays hookey.

In the next place, who will watch that Federal policeman?

The best remedy, we should judge, is intelligently planning for the schools in the several States. Miss Williams, in common with the Smith-Townerites, does not appear to agree that the several States are capable of intelligent planning. She seems to think that in this respect at least the States are either hopelessly incompetent or stubbornly unwilling. In neither case can they be trusted to handle their own affairs.

It may be so. But if true, there is no remedy at Washington, for the Constitution does not envision Uncle Sam as educational counselor to the States. That is a role which the Constitution neither obliges nor authorizes him to play. The States alone must till the fields under their jurisdiction, or these must remain untilld. To permit the Federal Government to intervene, means the end of constitutional government.

But we admit no such lugubrious conclusion. The several States are competent to administer their educational concerns, and the sooner this campaign for Federal intervention is abandoned for work within the States, the better will it be for the true interests of public education and of the children.

### Prosperous in Spots

THE gentleman who said that this country was prosperous in spots has a level head and a keen eye. Further than this we cannot describe him. Probably, however, he is one of that vast unorganized group in this country whose members grow cynical and hard whenever they listen to a political speaker as he promises a full dinner pail in return for a vote.

A page recently released by the National Catholic Welfare Conference synthesizes the state of the workers in manufacturing industries. Since 1926 jobs have become steadily fewer. The slight increase in wages has been more than neutralized by the fact that many of the jobs were part-time employment. And part-time employment does not meet whole-time needs.

As a rule, these workers are unable to form strong unions. "Some are members of company unions, but this rarely gives them any help." Whatever may be true of other workers, these workers constitute one of the unprosperous spots.

# Organized Women and Politics

RUTH ARCHER

**S**ELFISHNESS is a common trait, and one to be abhorred. When selfishness, however, is the keynote of an organization within an association of note, the members of that association must awaken to the fact, and combat it.

We hear much, nowadays, of the woman-power in politics. The majority of us will say it is merely nominal; that, inasmuch as we have not had (as yet) a woman President of these United States, and that the greater number of the Congressional members are of the male persuasion, it is unreasonable to look for much harm or good from the woman population. They are new at their job, they are unstable, or worse, they are indifferent, we are told. However, how many women realize that if, perchance, they are members of one or more of twenty-two organizations—called the Women's Joint Congressional Committee—their support goes automatically, as constituents, in urging measures before Congress, of which they may be neither cognizant, nor willing supporters? These measures are, in many instances, the selfish demands of paid workers, or lobbyists, and as the *Cincinnati Enquirer*, May 27, 1927, said, "since the granting of suffrage to women changed the face of women's clubs all over the country, and made of them mighty potentialities in the political life of the country," we can see the prudence, the shrewdness of the move to band the women's clubs into the Women's Joint Congressional Committee.

According to a pamphlet issued by Mrs. Maud Wood Parker, former Chairman of the Women's Joint Congressional Committee, "whenever any piece of legislation is called for by five or more organizations, a sub-committee, composed of the legislative representatives of the supporting organizations is formed for the promotion of that bill." The organization is so comprehensive that any woman might belong to five different clubs which go to make up the Committee. Is there anything to forbid a university graduate, for example, to belong to the American Association of University Women, the American Federation of Teachers, the National Consumers' League, the National League of Women Voters, and the National Women's Christian Temperance Union? I choose these because of their diversity of aims, and because a woman member of any one of these organizations might actively support a pet plea of any one of them, and be instrumental in bringing it to the attention of the Women's Joint Congressional Committee, which is pledged, when five organizations demand it, "to form a sub-committee for the promotion of that bill." The selfish motif is apparent; all that is necessary is the start—the momentum comes with the lobbying of this Women's Lobby.

Not so long ago, I had the opportunity of observing a most striking example of pure, unadulterated selfishness in public affairs. The situation purported to be *pro bono*

*publico*, but was in reality, *pro bono nostro*—or *meo*. It was the work of a lobby of women, intent on getting commendation and recommendation of various "measures or principles," of which the organizations interested were furnishing their bread and butter—and their ice cream and cake. I was amazed at the effrontery of it; astounded at the stupendous mulcting of a group of marvelous women.

I attended, as a delegate, the Fifth National Convention of the American Association of University Women, held in Washington, D. C., the last three days of March. I was a novice, as a delegate. I had none of the battle scars of the experienced club member. My mind was open, my impressions unformed—until I received and pored over the "Proposed A. A. U. W. Legislative Program for 1927-1929." The Charter of this Association reads as follows: "A body corporate, for the purpose of uniting the alumnae of different institutions for practical educational work, for the collection and publication of statistical and other information concerning education, and in general, for the maintenance of high standards of education." For there, under three classes, was proposed legislation for the following:

Ratification of the Child Labor Amendment, which has passed Congress, is recommended for State legislative programs.

For the National legislative program:

CLASS I: (Measures or principles which we support actively as of immediate and special interest to the Association).

1. Legislation for establishing a Federal Department of Education with a Secretary of Education as a Cabinet officer.

2. Participation of the United States in the Permanent Court of International Justice.

CLASS II: (Measures or principles which we endorse as being of general interest to this Association).

1. Legislation leading to better personnel management in the Federal Civil Service.

2. Adequate appropriations for the continued development of the Children's Bureau and the Women's Bureau, Department of Labor.

3. Increased cooperation of the United States Government with the several Commissions of the League of Nations, with special representations on these commissions wherever possible, and support of the entry of the United States into the League of Nations on such terms as will be consistent with our Constitution.

4. Ratification by the Senate of the Protocol for the prohibition of the use in war of asphyxiating, poisonous or other gases, and bacteriological methods of warfare.

CLASS III: (Measures or principles, pending or proposed, which we recommend for special study).

1. The Arbitration Movement, both pre- and post-war, with the objective of encouraging negotiations by the United States Government of general treaties of unlimited arbitration with other nations.

2. The advisability of legislation for the appointment of Educational Attaches to be audited to our embassies and legations in foreign countries through the Department of State.

3. The advisability of a constitutional amendment to secure Equal Rights for Women.

I was dazzled at the scope of activities, and made up my mind to see "how the wheels went 'round."



So I attended the Convention; followed the ordinary procedure of the average delegate; paid my dollar for registration; wore my badge of identification—without which I was warned I could not “vote”—and kept my ears attuned. At a beautifully appointed reception, at which we were supposed to act in a friendly manner, I took my cue, spoke to perfect strangers, and for want of conversation, conducted a little private questionnaire. I talked with women from various colleges and universities, and in my evening, found not one among the very intelligent women with whom I conversed, who had any avowed or disavowed interest in the legislative program, and was willing to “vote” with the majority.

The next day was an interesting one, devoid of any partisan actions, with instructive and most interesting conferences all day. But the fireworks were not far behind!

A “legislative breakfast” was scheduled for eight a. m. of the next day, at which a discussion, mark you, was to be held. There was an unprecedented interest displayed in this ceremonial, and instead of the round-table discussion in order, it became a veritable rout. Nay, it became a mere presentation of decisions arrived at by a chosen few. With the grape fruit, we had the Chairman's address—almost unheard amid the clatter of china. Came the introduction of the Chairman of the so-called discussion.

The ratification of the Child Labor Amendment, recommended for State legislative programs was “scrapped,” we were informed—inasmuch, I presume, as thirty-six (or three-fourths) of the States having already rejected it by popular vote, and only five having favored it, the outlook appeared rather barren of results.

The question of “legislation for establishing a Federal Department of Education with a Secretary of Education as a Cabinet officer” was presented, and about to be passed over, when a charming, capable, experienced woman asked if we might discuss the question. Rudeness was her lot! I blush to say it, but it was too apparent to pass by. A more persistent query from a colleague as to whether we might discuss it at some future session was met with some hesitation, but, after a hasty conference with the leaders, it brought an affirmative. Peace at any price, or an insincere attempt to placate the unlooked-for opposition.

No discussion was sought on the “principle of participation of the United States in the Permanent Court of International Justice,” and merely a few questions were forthcoming on the “measure of legislation leading to better personnel management in the Federal Civil Service.”

The next “measure or principle” (it was getting hard to detect the distinction) was described as a “Feather in Our Caps.” It was “legislation for adequate appropriations for the continued development of the Children's Bureau, and the Woman's Bureau, Department of Labor.” The plume of commendation consisted in the fact that “we have been successful in having appropriations for the Infancy and Maternity Act extended for two more years.” An interested spectator ventured, amid the din,

to ask if the majority present were aware that there were bills pending in Congress for the abolition of the Children's Bureau. With a flourish Miss Grace Abbott was produced—from the Chairman's table! Thinking the question a mere sentence with a question mark attached to it, Miss Abbott proudly avowed the work of the Legislative Committee, and retired to her seat—at the Chairman's table! The same spectator claimed the floor again, and tried to keep it. Her appeal was somewhat as follows; that inasmuch as we were women we would support a Children's Bureau from a humanitarian standpoint. She asked, however, if our support should go to a bureau, the underlying principles of which were the tenets of paternalism, Communism, Bolshevism, or what you will? The question brought a laugh of scorn, another hasty conference, Miss Abbott to her feet in somewhat choleric fashion, and the assurance from the Chairman of the legislative committee that the “speaker must be misinformed,” and from Miss Abbott the adage “that one Senator cannot pass a bill.”

Unceremoniously and discourteously, the “side was retired.” The word *discussion* on the program was certainly a misnomer, as the remainder of the “measures or principles” were dispatched in like fashion. And the scrambled eggs, rolls and coffee having been consumed, the “legislative breakfast” at which “discussion” was to have been held was drawn to an unsatisfactory close—unsatisfactory except to the backers of the “measures or principles.”

Does the fact that Miss Abbott, a paid worker of the Children's Bureau, whose tendencies are radical (I betray no confidence) was seated at the Chairman's table, and brought forth as the mouthpiece of the Association, convey to you, as it did most forcibly to me, that the work of the Committee is not disinterested? Just here is where selfishness in affairs public shows itself. Women who are paid workers, or paid lobbyists, seek and obtain most advantageous places on committees, where their own particular doctrines—the measures for which they are paid to lobby—can be best exploited.

The solution is at hand—“this mighty political dictatorship in Women's Clubs,” as it has been called, can be eradicated only by limiting the power of the legislative committees of various organizations, and by recognition of the duty of individuals to interest themselves in the programs considered by their respective clubs, not placing autocratic power in committees so important.

With these two thoughts in view, there was held, in the rooms of one of the delegates, a friendly mass-meeting. The evils were talked about; the fact that the greater number of the delegates were willing to be led, as the easier course, was lamentingly discussed; and the formation of a resolution grew with the discussions. A rule of the Convention that all resolutions must be presented in writing was observed, and the one drawn was typed. The Chairman of the Resolutions Committee (of which Miss Abbott is again a member) was called on the telephone to be informed that there was another resolution to be presented by a group. The announcer of this news was summarily and arbitrarily informed that it was

too late—and this fifteen hours before the General Meeting was scheduled. It was decided, therefore, to present the resolution as a motion from the floor. Having enlisted the help of a noted educator, the following motion was presented:

Whereas the by-law of the legislative committee is so drawn that an association numbering 26,000 members can institute a lobby in the name of the association upon the initiation of eight members, four of whom are ex-officio, and the approval of fifteen other members—ten of whom are sectional directors, and,

Whereas the organization is now endorsing legislation on an [increasingly] wide range of subjects other than the purpose of the organization,

RESOLVED, that the incoming President be empowered to appoint a committee of three from the Board of Directors to report at the next session a definition of the purpose of the American Association of University Women, i. e. " (a body corporate) for the purpose of uniting the alumnae of different institutions for practical educational work, for the collection and publication of statistical and other information concerning education," and to formulate a by-law on the Committee of Legislation that shall make the vote of our organization really and increasingly valuable.

The only objection raised was the bracketed word "increasingly," and with this stricken out, the motion was carried, and will therefore become an integral part of the minutes of the meeting, and will entail a report at the next meeting.

The day of "voting" dawned, and right on time rapped the gavel of the presiding officer for order. The reports of the hundred and one committees were held up for approval or disapproval, and there was a discussion of sorts on a few points. The hour for the various scheduled luncheons arrived, and the meeting adjourned until 1:30 p. m. As yet, the Legislative Committee had not had its innings, although scheduled far ahead of many of those which had been taken care of in the morning. The opening of the afternoon session was heralded with the announcement that there was not very much time to spend on the remaining parts of the program, owing to scheduled conferences. So, as at the breakfast, the matters of importance were herded along like cattle, and the individual had no more chance to oppose—beyond a scattered "no" (for such was the voting) the measures enacted by the Committee, than "one Senator has of passing a bill *per se*."

Women who have had experience in their various clubs will know the procedure that must be broken up before this spirit of autocracy, which is selfishness personified, is killed. Intelligent discussions and intelligent considerations of the various measures brought before the meetings should be demanded, particularly where the results are so vital. The mere passage of two bills, advocated as part and parcel of the Women's Joint Congressional Committee, that of the Shepherd-Towner Act (The Maternity Act) and the Phipps Bill (The Federal Education Bill) would "place the entire youth of the nation of the United States in the power of bureaus created by political appointment and responsible to no one."

Discrepancies in reports of legislative committees, such as that presented to the delegates of the American Asso-

ciation of University Women at their last biennial meeting should be noted, and an accounting be called for. In black and white, the delegates were informed that the "Women's Joint Congressional Committee offers a clearing house for national organizations working for national legislation of interest to women. The American Association of University Women is one of twenty-two organizations with representation on the Committee." So far, so good. What follows is dubious, as well as ambiguous. "Neither the Joint Congressional Committee nor sub-committees take action on legislative matters. They simply provide an opportunity for the representatives working for specific measures to confer and map out plans of action which are carried out by the constituent organizations. Whenever *eight* organizations have approved a legislative measure, a sub-committee is formed automatically." Someone is wrong, and I am inclined to believe that the former Chairman of the Women's Joint Congressional Committee, from whose pamphlet I quoted in the beginning of this article, would be right.

In the interests, therefore, of our children, of our rights, of our Constitutional prerogatives, let us, club-women or not, take a firm and undying interest in these "measures or principles" which are being foisted upon us in the name of Progress. Let us force our disapproval on the selfish motives that actuate the promoters of them, and on the high-handed methods used to thrust them upon us. Every woman in the country, of whatever degree of education, of whatever environment, of whatever avocation should seek and find out the history, the content of these bills which like the Infancy and Maternity Act, and the Federal Education Act, affect our children and ourselves in no light degree. The present campaign has brought out the women in unprecedented numbers. After it is over, the lessons I have indicated should not be forgotten.

#### YOUNG LOVE

Do you remember, very dear, the day  
You laid aside a book, thrust it away  
With a half-sigh and challenging  
Said to me, "Write me this thing,  
A song of young love in the summer's green!"  
Have you forgotten? It was writ between  
The very pages of the books we read—  
Of far-off lovers long, long dead,  
Idas and Marpessa, love and youth,  
Richard and Lucy, youth and love,  
An Irish lover and Eileen Aroon—  
Did not all these in truth  
Sing for us young love in summer's green,  
A haunting tune?  
Love and youth, youth and love?  
When these have been together long as we,  
You know and I know, there ceases to be  
Much need of words, even to recall  
Young love in summer's green.  
Now on us fall  
The days of afterglow. Year on year,  
You have crowned my weakness, I your strength,  
And young love has been perfected at length . . .  
Stay! Challenge me to sing of this, my dear!

FLORENCE CHAMPREUX MAGEE.



## Confidential Letters of a Campaign Manager to His Candidate—No. 5

PIERRE SOULÉ MARTIN

MY Dear J. B.:

We are just resuming the campaign after its interruption by the World Series. The great American electorate was more concerned, for that week, about the winning of a pennant than it was about the election of public officials, big or little. We couldn't get a hearing for our speakers or a reading for our publicity during this adjournment of politics. For the period of this annual national delirium the popular mind was on pitchers, not presidents; on batsmen, not statesmen.

If our adult males knew as much about the national government as they know about the national game, this country would be a model for all the others. But it would of course make running for office more difficult and hazardous for a lot of us. There is only one thing we Americans take quite as seriously as our business; that is our amusements, especially baseball. I'd like to see Lincoln and Douglas hold a crowd with the Cardinals and the Yankees playing in the next block! Charlie says the sequel vindicates the wise prevision of the Founding Fathers in fixing the day of the presidential and congressional elections a month after the World Series. However, he is afraid (he says) that some of these days there will be a constitutional amendment requiring our November weather to be warm enough for baseball.

Anyhow, we are in step again, and our organizations among the special groups of voters are functioning intensively. We are reaching the Negro vote, the foreign vote, the farm vote, the labor vote, the "dry" vote, the "wet" vote, and the fraternal vote. One of Charlie's "cynical scintillations" (as he calls them) is that we don't have to worry about the intelligent vote, because there is only a little of it and that little doesn't go to the polls.

You know from experience that it is neither safe nor easy to get these groups in line. We have to use a dozen different kinds of speeches and literature and there is always danger that we shall mix them. To encourage them to continue hating each other while we try to get them to love us is an enterprise demanding no insignificant skill and watchfulness. For example, we can't let the Klan know that we are playing with the Negroes, and *vice versa*. That calls for finesse, but the task of holding the "wets" and "drys" together is the hardest of all.

The newspapers give us incredible trouble. When our "drys" in the bushes praise and hail you as one of their own dearest Prohibitionists, their statements are published in the cities—where we have tried to "sell" you as a "wet." The reverse happens when our "wets" in the cities approve you as an opponent of Prohibition. One of the "wet" papers here has printed a jocose comment on the fact that both the "drys" and the "wets" are claiming you. There is no objection to that—in fact, it is helpful—but I fear that this sheet may most rudely demand an expression of your views.

In this connection, I must say that while the news-

papers have greatly aggravated the difficulties of campaigning, the radio threatens to become a worse evil than the press. The illiterates and the hillbillies are more or less immune from the influence of print, since they either can't read at all, or can't read intelligently, or live too deep in the jungles to be reached by the metropolitan papers. On the other hand, these bucolic subnormals now have radio outfits in their humble cots. If they can't read they can hear. We are still protected to some extent by their inability to think, but they are more likely to get an impression—right or wrong—through their ears than through their eyes. That's what we have to keep before us when our speakers in the cities pledge us to modification of the Volstead Act. What they say crosses the frontiers of Volsteadania and starts a row. I have given instructions that none of our speakers is to discuss Prohibition within five blocks of a microphone, either in the country or the city.

It looks like the bootleggers and the Forces of Righteousness are standing at Armageddon, battling for the Law—by which I mean what Charlie calls the Eighteenth Commandment: "Thou shalt not drink publicly." The Righteous and the Racketeers, cooperating for Prohibition, will make a combination hard to beat. Both are spending money for the same purpose—to retain a statute that insures them power in politics, with rich profits into the bargain. Charlie says that when they are together they are both in bad company, but his sympathy and solicitude are for the bootleggers and racketeers. The bootleggers, as Charlie points out, know they are cheating, admit it, and are willing to pay for the privilege. The people in the Anti-Saloon League know they are cheating, too, but won't admit it, and want pay for pretending to be square. My own judgment is that the bootleggers will get the worst of it in any game they play with the Morality Squad.

Your inquiry about the foreign vote indicates some uneasiness on your part. You need have no misgivings. The foreign vote is relatively easy to manage. It doesn't know English very well, if at all, and the people who hate aliens can't speak or understand their language; so what we say to these groups in their own lingo or about them in ours, doesn't do any harm. Moreover, the foreigners don't know any more about the American government or American politics than the natives know. You ought therefore to be completely reassured.

Your speech at the Corn Exposition was equal to the best you've made in this campaign. Our people in that section had a lot of our fellows, dressed as farmers, applauded your statements about American agriculture. The opposition seemed to be impressed, and haven't criticized your utterances. What was good enough for the farmers seems to have been good enough for our opponents.

Cordially,

WARWICK.

P. S. If this sheet here crowds you too much, and shows symptoms of demanding your views, take down with laryngitis, cancel all your engagements, and go to bed. If they press you then, we'll raise a howl about their badgering a sick man.

W.

## Approaches to International Law

WILLIAM F. ROEMER, Ph.D.

THE aphorism, "history repeats itself," whether fallacious or not, somehow comes to mind when we read the accounts of the last Pan-American Conference. The words of Mr. Coolidge in opening these proceedings echoed the sentiments many times expressed before in the Palace of Peace at the Hague during the somnolent days which preceded that rude awakening of August, 1914. "We can make no advance in the realm of economics, we can do nothing for education, we can accomplish but little even in the sphere of religion, until human affairs are brought within the orderly rule of law." This statement of our President anticipated the spirit of the whole Conference, and drew a round of approbation from editorial writers everywhere and from every American who is interested as he should be in the establishment and maintenance of international peace.

The Committee for the Codification of International Law occupied the center of the stage and students of international politics, philosophy and law—all were again propounding the old unsolved questions: Can the nations of the world outlaw war? Is intervention justifiable? Can there be organized tribunals of justice fitted to decide in matters of international dispute? What is the value of international law? Whence does it derive its authority? What are its sanctions?

Since 1918 there has been pronounced interest in such questions as these, and to encourage their study many organizations have been formed. Frequently the work of bureaus and foundations has succeeded in provoking serious thought among college students and magazine readers. But there is no doubt that the atmosphere of such discussions would be gratefully clarified if we could discard all the rubbish and twaddle that has been marketed during the last fourteen years and foisted on the public by professional peacemakers, noisy politicians and half-educated reformers. The world would be better off, and our real statesmen, who are unfortunately too few, would be less heavily handicapped in their efforts to solve this herculean task if most of this literature and propaganda could be utterly obliterated.

Especially this year, in which the United States' policy of intervention in Nicaragua has been the recipient of considerable criticism, our attention is called to the advantages which would accrue from a more specific codification of international law. It is quite evident to everyone that citizens in our country, for example, are protected in many of their rights by a Constitution and by civil laws whose fortifying sanctions are obtained by a system of militia, police force and an army. Certainly, too, a great many people recognize the relationship which truly exists between moral conduct and the observance of civil law. Yet there are few who seem to perceive any fundamental connection between ethics and international law. To most men perhaps the term "international morality," is a hazy and altogether abstract shibboleth. Nevertheless,

a conviction remains deep-rooted in the minds of honest men that the hope of international peace depends upon the successful application of moral principles of international differences, just as surely as the peace of a city or of a State depends upon the respect that is paid to its laws, whether this observance is spontaneous or forced.

It is this most basic and important problem which has received an insufficient consideration, and the study of the correlation of a sound ethics with international law has heretofore met with only an inadequate interpretation. There has been no lack, indeed, of ambition and sentiment displayed in the numerous solutions of the peace problem. The fallacy which underlies these proposals is this that they begin at the wrong end; they place the cart before the horse. In their frantic clutching after practical measures which will present the external appearance of a plausible cure-all for the ills of international society, the pacifists concoct a few simple prescriptions, and neglect the fundamental principles that should govern their art, congratulating themselves beforehand that their potions will have immediate and satisfactory results. Poor patients! They are expected to swallow the drafts, irrespective of their particular needs and constitutional ailments, knowing only that the remedy is calculated to kill or cure.

The *raison d'être* of this mania for simple remedies is not far to seek. The recollection of suffering endured in the Old and New World, in the Great War, brought home to us on the silver screen by dramatic scenes in such pictures as "What Price Glory" and "The Big Parade," has been apt to suggest to an emotional audience a hasty response to those intriguing question-begging epithets, the "outlawry of war," *et omne id genus*.

It is refreshing now to hear the voice of the Hon. Charles Evans Hughes above the heckling of the Pan-American Conference advocating a vigorous pronouncement of the fundamental rights and duties of nations, in the codification of international law. "Our States," he said, "are not mere abstractions; our relations are not mere concepts of the intellect; they are practical. We cannot perform our duties to each other; we cannot adequately recognize the rights which each of us should cherish unless we have a realization of the principles which are to govern our actions. It is these principles which are commonly recognized by civilized States as governing their relations, which constitute international law. Now, of course, in codifying international law we cannot attempt to change fundamental principles." Here is an appeal to the first principles of morality. It is a recognition of the categorical imperatives which a man of reason cannot fail to acknowledge, the basic guiding criterions of conduct with which he has been endowed by the Author of human nature. These obligations are intuitive, and comprise what is commonly known as the primary precepts of the natural law.



It is easy to comprehend that any abortive achievement of one country in furthering its own selfish interests, any *brutum fulmen* of a group of nations, however advantageous for the time being it may be, which in its obtaining has entailed a disregard for the fundamental rights of any other nation or group, will resolve itself into a Punic victory, a retrogression in civilization rather than a progression.

Mr. Hughes evidently saw the fruitlessness of building the Pan-American Union on the shifting supports of camouflaged expediency. In his address of February 18 in the plenary session of the Conference at Havana, he insisted on the necessity of incorporating in the codification of international law only those principles which square with the generally accepted standards of justice. "I will try to help you," he said, "in coming to a just conclusion, as to the law; but it must be the law of justice infused with the spirit which has given us, from the days of Grotius, this wonderful development of the law of nations by which we find ourselves bound."

What is more apparent in every conference on international questions than the need for a universally acceptable standard of ethics? Public international law as it exists today, is only a body of treaties, laws and conventions. Long ago, in 1628, it lost its soul, and ever since men like Mr. Hughes have endeavored to infuse a new spirit into its lifeless body. The truth is that if we want order in the world of nations, we must all recognize the principles of order. The principle of the "balance of power," adopted in the seventeenth century, as the more feasible plan to prevent unnecessary warfare, has failed time and again to accomplish its purpose. The competition in armaments has waxed rather than waned.

For the last four hundred years the world has drifted from one war into another. And what is the condition in Europe at the present time particularly in Russia? In China? In Mexico? The Treaty of Versailles at the close of the World War marked but the overthrow of one militaristic government, that of William II of Germany. The newly formed League of Nations was established, designed to prevent all future wars. But has it proved its ability to stabilize international relations, to reduce armaments? Is there as yet any universally accepted code of international law? Is the World Court in good repute in the Americas? Has the Soviet Government of Russia the confidence of the United States and Great Britain? Is Germany satisfied with her burden of reparations? China, it appears, is but a playground of revolutionaries and foreign rascallions. Apparently her extra-territoriality troubles are still a long way from a satisfactory settlement.

There is need for a persistent repetition of the fact that the chief cause of the failure in international affairs to maintain peace is the want of an international observance of morality. Those who are elected to hold the highest offices in a State cannot shirk the grave responsibilities which accompany their dignity. And who can deny that those who are responsible for needless confusion, turmoil and aggression as well as war are supremely guilty of the gravest violations of duty? It is, of

course, unreasonable to suppose that God should demand an accounting for one individual's offence against his neighbor and yet be indifferent to the violation of rights vested in a sovereign people. Yet such would be the only theory which could be advanced to justify the belief that there is no such thing as international morality, the very foundation of international relations. There is, indeed, a need of public international law, together with the acknowledgement that the moral law and its clear dictates are binding on conscience without reference to the added sanctity of human contract.

The tendency of the age is to multiply laws—to substitute *leges* for *jus*—laws for law—and the conception that the recognition of the natural law has its source in God has been largely lost sight of. How can we expect our statesmen and diplomats then to observe the principles of international morality if the people whom they represent and the big business interests, the money powers admit no such ethical basis? It will be necessary to bring every religious and educational force to bear in the cause of a greater enlightenment and a surer conviction of the ethical basis of international law. Frequent congresses and conferences like that of the Pan-American Union, wherein duly appointed delegates are selected, far-sighted enough to agree on sounder measures than those Dame Expediency dictates for their guide, without doubt will result in greater progress along the route to a more satisfactory international law and world peace.

## A Catholic Pioneer in Maine

JOHN E. KEALY

WHEN Bishop Fenwick delivered his memorable address August 23, 1833, at the erection of a monument to the memory of Sebastian Râle, he made use of these very suggestive words selected from Ecclesiasticus, xxxix, 13: "The memory of him shall not depart away and his name shall be in request from generation to generation."

Over a century had then passed since that doleful day, August 23, 1724, when the summer sun had set on the smoking ruins of old Narantsouac and had cast perchance a last parting ray on the mangled remains of Sebastian Râle. From the scene of his trying labors, the heroic soul of the great missionary had taken its flight, but the memory of him remained so vivid, that even passing centuries have failed to dim in any way the sublime life of sacrifice led by the man whose mortal dust has long since mingled with the plains of Norridgewock, but whose name is still in request and whose greatness seems but to grow with passing years.

When the illustrious Bishop of Boston looked over the thousands that had assembled at Indian Old Point on this historic occasion, his vision perhaps did not carry to another noted son of Loyola who would only a few years later take up the burdens laid down by the sainted Râle, who would again chant the praises of the Lord among the ever-faithful remnants of the great Catholic Abnauis tribe, many of whose descendants were this day present to chant anew the ever-remembered *Requiem aeternam*

for the repose of those who slept their last within the shades of old Narantsouac.

In the fall of 1848, there came to labor among the Indians of Maine, the Rev. James Moore, S.J. A few months later we find living in a simple home, among the Indians, the Rev. James Moore, S.J., the Rev. John Bapst, S.J., and two lay Brothers, both men in every way worthy to carry on the sublime work of the heroic men who had laid so firmly the foundations of our Faith in the hearts of the aboriginal inhabitants of our State.

Father James Moore remained but a few years. Yet in the old baptismal and marriage records we may today trace his footsteps down along the ocean shore from Bangor to Passamaquoddy, again up through the virgin forests to Fenwick's infant colony at Benedicta, finally down by the beautiful Penobscot Bay to Winterport, Bucksport, Searsport, Belfast, Rockland, Thomaston, and even to distant Damariscotta and Whitefield, everywhere, in all this vast section, breaking the bread of salvation, not only to the Indian tribes, but to the poor, sorely tried, struggling children of the Celtic race, then just coming in goodly numbers to our State.

In 1851, we find Father Bapst and his two lay Brothers battling alone with the great problem of carrying the blessings of our Faith to the widely scattered homes of our Catholic people. To assist him in this well-nigh appalling task, there came Fathers DeNeckere and Force, thus enabling him to cover, in some way, practically all of Maine east of the Kennebec. We find during this year, 1852, evidence of his presence up along the Kennebec from Waterville to the up-river towns of Kendal's Mills, Skowhegan, etc., then down Penobscot Bay to Thomaston and intervening towns, again along the well-beaten path to distant Eastport, nearly everywhere recording baptisms and marriages, until as we carefully pass over the pages of his now time-worn record, carried apparently by the ever-moving Father in his mission wanderings, we find the total of 110 baptisms and 20 marriages for this eventful year 1852, the fruits of a busy Jesuit's constant toil.

Some time during 1852, Father Bapst established his residence at Ellsworth in a house not far from the present railroad station, a spot at that time called Galway Green, overlooked by another section of rising ground called Cork Hill, names suggestive of Irish neighborhoods. In Ellsworth notes, under date of January 12, 1853, we read:

We now have at last in this village a resident priest, and a truly good one, a Jesuit, the Rev. John Bapst. We are certainly blessed in being under his pastoral care, he having all the necessary qualification of a good priest, pious, zealous, discreet, temperate, talented.

We must not, however, suppose that all was serenely peaceful for the "pious, zealous, discreet, temperate, talented" Jesuit; it was not. It was far from it. The Irish people, their church and their priest were not altogether welcome in this old shire town of Hancock County. There was at this time in Ellsworth an element intensely hostile to the Catholic Faith, an element which seemed to control the destinies of the town and make

Father Bapst's life anything but a bed of roses. The good priest was tormented in his home, rocks thrown through his windows; his church was attacked by this lawless rabble, windows smashed, the building wrecked by explosives, and finally burned; a pretty plight indeed, for a poor struggling priest and his devoted people! But, bad as this was, the worst was yet to come.

In 1853, the Catholic children had become quite numerous in the Ellsworth schools, had even taken their place among the leaders in their studies. The question of Bible reading naturally came to the fore; especially when met by objections of the Catholic parents. Thus fuel was added to an already inflamed situation on the part of the rabble above mentioned which took advantage of this embarrassing situation to increase still further their persecution of their fellow-townsmen.

Father Bapst, who had now moved to Bangor to assume in 1854 the duties of pastor of St. Michael's Church in that town, was not unmindful of his people in Ellsworth. Seeing no way of arriving at an equitable settlement with the school authorities of the town, he determined to open a Catholic school.

There was living in Ellsworth at this date, a talented young woman, then, or later on, a convert to the Catholic Faith, Miss Mary Tincker, who volunteered to assume the trying position as teacher in Father Bapst's school. Here again his best intentions and best efforts were frustrated by the rabble aided by the Know-Nothing epidemic then prevalent in our State. The culmination of all these difficulties, so manfully faced by Father Bapst, has been beautifully narrated by Miss Tincker in her well-known story, "The House of York," where under protectings elms, in a beautiful old New England home yet standing in Ellsworth, the author portrays the life and times of Father Bapst, giving as her apology in 1872, that she was perhaps at that date "the only one able and willing to tell the true facts in the case" and that she does not know how to tell them in any other way. "Should any one object that the story might well have remained untold, the answer is that the incidents may not be of moment in themselves, they are as offshoots of a network of roots which threaded the whole country, the whole world, indeed,—and did not die when their first rank sprouts wilted, but lurking ever since, in silence and darkness, now prepare to start forth again in a more vigorous growth." Thus wrote Miss Tincker in 1872.

We would truly draw the screen on the shameful, the dreadful treatment of Father Bapst this same year, 1854, a year noted for the destruction of Catholic churches in Maine and elsewhere, and the uncalled-for persecution of Catholic priests and people at the hands of an element that had for the time gained control in the State. In commo nwith all right-minded, decent people, we recall with sorrow that October night, 1854, when the heroic, wearied Bapst, just in from a long journey which had taken him from Bangor to Cherryfield and back to Ellsworth for Sunday services, was dragged from the hospitable home of one of his people by a band of rowdies and tarred and feathered, and subjected to epithets too foul to admit of printing. Released from their filthy



hands, Father Bapst found his way back to his host, where he spent this Saturday night in striving to prepare himself for Sunday services. Had he faltered, who would blame him! But no, like the great R  le at Narantsouac, Bapst knew only the path of duty; he ascended the altar of the Lord at the usual hour; he catechized his people; counseled them to prudent ways; remained until after his morning Mass as was his wont on Monday morning, ere leaving for home. On this occasion, his coming was like that of a conquering hero who had met and vanquished the enemy. On every hand he found himself greeted with sympathy.

Father Bapst's future career in Maine was one of triumph. As the leader of his Society on the Maine Missions, he saw his associates, Fathers Vigilante, Picciarini, Kenedy, Ciampi, and Vetromile come and go on their missions of mercy; he saw the noble St. John's Church rise Phoenix-like from the embers of his heroic sacrifices; he remained the last Jesuit to welcome the coming of the first Bishop of Portland, and to hand over to him in due time the care of the beautiful church, the well-organized parish to become a staff to his diocese.

It has, however, remained for this our day to witness, not his final triumph, but the continuation of his great work, the education of Catholic youth which so sorely tried him at Ellsworth. On the very eminence overlooking the beautiful Queen City of the East, on the very spot, we believe where he originally planned the erection of the majestic St. John's, there has arisen a magnificent school edifice to be known as the John Bapst School.

The completion of the Catholic school system in Bangor is here under the patronage of no unknown hero, but of one whose name has remained a household word in every hamlet and home through which he passed. Here the rising generation will learn all that is sacred and noble, symbolized by a man who gave all that he possessed in an age intensely hostile to the Catholic Church and Catholic Truth. Like his great predecessor, the immortal R  le, he did not hesitate even at the sacrifice of life itself, were that necessary for the success of God's Church. He participates in the inspiring text of Bishop Fenwick over the ruins of Old Narantsouac: "The memory of him shall not depart away and his name shall be in request from generation to generation."

#### DISILLUSION

I saw your face half-turned away from gladness,  
Half-hidden, too, from pain; almost afraid  
To speak, when from the sudden burst of sadness  
The sobbing undertones of sorrow played  
Upon your trembling lips. The rushing streams  
Of grief had chiseled deep their rugged bed  
Through granite cliffs of harsh remembered dreams,  
Nor paused a moment at the words I said.

Now you have sought the lonely cypress tree—  
Arms drooped, head bowed, voice quiet,—and the pale,  
Dull quiver of the moon silently shatters  
The last believing shadow shielding me.  
Ah, you are sleeping now, and, like a veil,  
The mist half-closes over broken waters.

NORBERT ENGELS

## Education

### Catholic Education Week

PAUL L. BLAKELY, S.J.

FROM the Department of Education of the National Catholic Welfare Conference comes a reminder that "American Education Week" begins on November 5 and ends on November 11. With the reminder is mailed a neat little pamphlet which "outlines a program particularly adapted to the needs of Catholic schools in their observance of American Education Week."

Regardless of the demands upon our space we are happy to reprint this pamphlet herewith, both because of our custom, and of its intrinsic worth. Mr. Francis M. Crowley, director of the department, is quite right, I think, when he says that "while our Catholic schools have done their proportionate share in promoting American Education Week in the past, it would seem from the dearth of published reports of their activities that they have been somewhat negligent on the score of publicity." Possibly, Mr. Crowley here falls a victim to that charming and very winning disorder, an excess of charity. Have our Catholic schools been hiding their light under a bushel? Or may it be that in respect to the observance of American Education Week—with a liberal infusion of the Catholic spirit—some have no light to hide?

However that may be, there is time for repentance. Teachers jaded with the enforced celebration of Fire Prevention Week or Greater Jonesville Week, may shy at the prospect of dragging their young hopefuls through another celebration in which neither they nor the pupils have the slightest interest. I believe, however, that a glance at the program here submitted, will disclose a variety of topics which can be made not only profitable, but really interesting.

#### CONSTITUTION DAY, MONDAY, NOVEMBER 5

The public perusal in the schoolroom, at stated times, of the Declaration of Independence and the Constitution of the United States—an exercise that would occupy scarcely twenty minutes—would be a most profitable and instructive task for the pupils.—Cardinal Gibbons.

1. The Constitution—the greatest inheritance of this generation of Americans.
2. The conditions that produced the Constitution.
3. Paternalism: the antithesis of the American system of government.
4. The Supreme Court—the living voice of the Constitution.

*Slogan—Liberty, justice, and equal opportunity for all.*

References—The Citizen and the Constitution—O'Brien, Universal Knowledge Foundation, New York; Civics Catechism, N. C. W. C.; Private Schools and State Laws, pp. 179-187, 279-293, N. C. W. C.; Private Schools and State Laws, pp. 179-187, 279-293, N. C. W. C.; The Constitution of the United States—Beck, Doran, New York.

The Constitution of the United States—Norton, Little, Brown, Boston.

## HEALTH EDUCATION DAY, TUESDAY, NOVEMBER 6

Children form a beloved part of our Folk. Let us cooperate so that we may combine the two principal aims of modern times—a healthy soul in a healthy body.—Pope Pius XI.

1. Benefits of health education in elementary schools.
2. What Catholic schools are doing in health education.
3. Need of more extensive health work in Catholic schools.
4. The doctrine of health through will power.

*Slogan—Education in health is good civic training.*

References—"A Health Education Exhibit," N. C. W. C. Bulletin, June, 1928. Health Through the School Day, N. C. W. C.—graded suggestions; Foods and Nutrition, N. C. W. C.; Health Through Will Power—Walsh, Little, Brown, Boston; "Health Education in the Parochial Schools of the District of Columbia," N. C. W. C. Bulletin, March, 1928.

## RELIGIOUS TEACHER DAY, WEDNESDAY, NOVEMBER 7

Our Brotherhoods and Sisterhoods it is that permit our Catholic schools to exist. Without them the financial burdens of Catholic schools were insupportable; without them the Catholic schools should long ago have closed their doors.—Archbishop Ireland.

1. The contribution of the Religious teacher to the progress of Catholic education.
2. The role of the home, the school, and the Church in the formation of character.
3. How can we secure more Religious vocations?
4. The training of the Religious teacher.

*Slogan—The Religious teacher is the greatest asset of Catholic education.*

References—A Catechism of Catholic Education, N. C. W. C., ch. X and XI; Bishops' Pastoral Letter, p. 71; Christian Schools and Scholars—Drane, Benziger Brothers, New York; What Shall I Be?—Cassilly, America Press, New York; Our Nuns—Lord, Benziger Brothers, New York; Why a Catholic College Education? N. C. W. C., p. 31.

## CATHOLIC PARISH SCHOOL DAY, THURSDAY, NOVEMBER 8

One of the most effective instruments for the expansion and perpetuity of the religion of Christ, is the parochial school.—Cardinal Gibbons.

1. Organization and work of the parish school.
2. The parish school and the Catholic high school.
3. Catholic education since 1920.
4. How parent-teacher associations can aid Catholic schools.

*Slogan—Love of God and country is taught in the Catholic parish school.*

References—Official attitude of Catholic Church on Education, N. C. W. C.; Catholic Encyclopedia, Universal Knowledge Foundation, New York; The Parish School—Dunne, Macmillan Co., New York; The Catholic High School, N. C. W. C.; "Catholic Education Since 1920," AMERICA, June 30, 1928; Annual Proceedings of the Catholic Educational Association for 1925, "Parent-Teacher Associations," p. 385.

## PATRIOTISM DAY, FRIDAY, NOVEMBER 9

We think we can claim to be acquainted both with the laws, institutions and spirit of the Catholic Church, and with the laws, institutions and spirit of our Country" and we emphatically de-

clare that there is no antagonism between them.—Pastoral Letter of 1884.

1. Patriotism as a civic virtue.
2. Great Catholic patriots.
3. The remedy for governmental evils—intelligent use of the ballot.
4. What the flag stands for.

*Slogan—The first duty of the citizen is obedience to law.*

References—A Catechism of Catholic Education, chapter V; American Catholics in the War—Williams, N. C. W. C.; Pioneers and Patriots of America—Furlong, Sadlier, New York; Catholic Builders of the Nation, Continental Press, Boston.

## CATHOLIC HIGH SCHOOL AND COLLEGE DAY, SATURDAY, NOVEMBER 10

Sparta and republican Rome became strong by sacrificing philosophy, art, and literature to the requirements of a merely practical and civic education. And this it would seem is the tendency also of the social democracy. It is a false and downward tendency. Individual man does not exist for institutions—they exist for him; and the practical side of life is valuable only so far as it ministers to the spiritual.—Bishop Spalding.

1. Endowments for Catholic colleges.
2. Graduate study in Catholic colleges and universities.
3. The growth of the Catholic high-school system, 1915-28.
4. Why a Catholic college education?

*Slogan—True education should tend to make one pious as well as learned.*

References—"Graduate Study in Catholic Institutions" and "Catholic Education Since 1920," AMERICA, June 30, 1928; "Pertinent Facts on Secondary Education," N. C. W. C. Bulletin, February, 1928; A Catechism of Catholic Education, chapters II, III, IV, V, VI, XI and XII. Why a Catholic College Education?—entire text.

## FOR GOD AND COUNTRY

## RELIGIOUS EDUCATION DAY, SUNDAY, NOVEMBER 11

There is a tendency in education to forget the necessity of developing the moral power, the character, the determination to do right, and to place all the emphasis merely on the intellectual attainments. Such an effort cannot meet with success.—President Coolidge.

1. Decrees of the Church on attendance at Catholic schools.
2. Why religion must be an integral part of true education.
3. The role of the laity in the establishment and maintenance of Catholic schools.
4. Principles of Catholic education which call for the maintenance of a separate system of schools.

*Slogan—Every Catholic child in a Catholic school.*

References—A Catechism of Catholic Education, chapters III, IV, VIII and IX; Official Attitude of the Catholic Church on Education, N. C. W. C.; The Catholic High School; Why a Catholic College Education? Directory of Catholic Colleges and Schools; N. C. W. C. Bulletin—"The Principles of Catholic Education," December, 1925; "Catholic Education Today," January, 1926; "The Limitations of Public Education," June, 1926; and "Whence Comes Education?" February, 1928.

Here and there I have added a reference. The teacher



will also observe that in addition to the references given by the Bureau, further references on all the topics might have been taken from the files of this Review for the past year. Every week *AMERICA* presents a special article on some phase of education, and in practically every issue the subject is also treated either in the general articles or on the editorial pages.

It is to be hoped that the number of our schools and colleges giving special recognition to American Education Week this year will be even larger than in 1927. I also earnestly second Mr. Crowley's suggestion that means be taken to secure publicity for the exercises in the local press. Modesty is an attractive virtue, but publicity has its value, and the two are not incompatible. We do not wish the publicity symbolized by the Pharisee and his trumpet at the street corner, but the publicity which means that we permit the candle of Catholic education to shine like a good deed in a naughty world.

### Sociology

## Health Work in St. Louis Parish Schools

HARVEY SMITH

ONE of the leading Catholic sociologists of the country in speaking recently of the Catholic School Health Bureau in St. Louis, characterized it as "a wonderful venture with limitless possibilities." Looking back over the first year's work, no better words seem to describe the experience through which the Bureau has just passed.

It was indeed a venture. It was also an adventure. A venture in the sense that such a plan had never before been tried in St. Louis or elsewhere; a venture also in that the plan called for financial support and the greatest possible moral support and cooperation. As an adventure, it offered the thrill of an unexplored field, a challenge heeded, a promise of great reward.

A year has passed, the first, and the Bureau has survived. The year of demonstration is over, the work has found its place in the schools, and the results seem to prove most conclusively the value of such a service and the necessity for its continuance.

The Bureau was opened on September 1, 1927, following the endorsement of the plan by Archbishop Glennon and the placing by him of the financial responsibility in the hands of the Council of Catholic Women. Through the cooperation of St. Louis University, under whose supervision the medical part of the program was placed, an office was provided at the St. Louis University Medical School. A staff was acquired composed of a director, four part-time physicians, two trained nurses and an office secretary. A program was drawn up to provide as far as possible the health needs of the parish schools, particularly physical examinations, health education and general medical supervision.

The work of last year can be viewed as a service and as a survey. As the first, the Bureau cared for the welfare of many thousand children, and in turn this service became a survey, showing a picture of the whole situa-

tion, ascertaining present conditions and future needs.

Records show that, as a service, the Bureau conducted health work in 100 parish schools of St. Louis and St. Louis County. In practically all these schools, a health supervisor—either the directress or a teacher appointed by her—was in charge of the health work of her school. In this way, all the children came under some kind of health supervision.

Besides this general health supervision, medical examinations were given in all of the 100 schools, the number examined totaling 15,078. This represented approximately half of the school enrolment, and was made up of the following selected groups: kindergarten and first grade, fourth grade, eighth grade, and a referred group from other grades needing examination.

The groups chosen not only cared for those most in need of examination (beginning and end of elementary school career, those midway and those referred because of apparent need) but these groups gave a valuable cross section of the whole field. The choice of certain groups and a referred group is not unlike the custom in health departments of many progressive school systems.

In carrying on this work, the staff made 1,144 visits to schools, 1,060 to homes in the follow-up of children needing special attention, 230 to directresses, 181 to priests, 95 to clinics to which children needing treatment were taken when parents could not do so, and 94 miscellaneous visits; in all making a grand total of 2,804 visits. Very valuable assistance was rendered by two volunteer trained social workers, also by a small group of volunteers who took children to and from the clinic, thus saving much time for the regular workers. The volunteer group shows the excellent record of 280 visits, of which 176 were to homes and 77 were to clinics.

The follow-up is, of course, of great importance in obtaining satisfactory results with physical examinations. In this connection, it may be of interest to give the following method which was adopted: mothers were invited to be present at time of examination, and records show they availed themselves of this opportunity to the number of 882. Thus they obtained a better understanding of their children's needs, and of what the Bureau was attempting to do. As a result there was saved for nurses and social workers a great number of otherwise necessary home visits.

Following the examination, a report was sent home calling attention to defects found. If urgent, a home visit was made, and if this failed to get the cooperation wanted, the directress or health supervisor of the school got in touch with the parents. Finally, medical inspection in the school at a later period by the same examining physician was another and usually a final follow-up. These various methods of getting results represent in urgent cases about five or six different channels of approach.

Another service rendered has been the referral of children to clinics and other agencies, when it was found the needed care could not be obtained otherwise. Records show that during the past year, 1,571 such referrals were made.

An analysis of the medical examination records has made an excellent survey of the whole field and gives a very impressive picture of the need of this health service in the schools. It is because we have now such data that the Bureau is in a position to build the proper kind of future program, stressing through educational methods the prevention of certain defects, and through the knowledge of these defects establishing the kind of remedial care that is most needed.

The Bureau had operated only a short time when the need of a free children's dental clinic became very apparent. Learning of this need, a generous offer of financial assistance came from one of the local pastors. With the assistance and cooperation of St. Louis University Dental School, such a clinic was realized and was opened on February 1 of this year. During the four months in which the clinic operated, 1,190 children from 45 schools were cared for. So great was the demand for this service that at the end of the school year, there was a waiting list which had to be carried over to Fall.

Records of the dental clinic show that the 1,190 children made 3,053 visits to the clinic, receiving 7,010 different treatments. Interpreted in terms of arrested dental decay, improved hygiene, abated pain, better general health, and spared professional charges, these figures show that the community, and this group in particular, received an inestimable service. For the future, one sees the urgency of continuing the present program and one sees also the places where this program can be enriched. Already the great problem of dental care has been solved. As it was solved, surely means will be found to care for other pressing needs.

The most appealing and perhaps the greatest need in a future program, not only for St. Louis but for large parish school systems generally, is the care of handicapped children. These children should be enabled to use their right to a Catholic education so as to lose least by their affliction. Hence, the care of these handicapped children is not only a health problem but an educational one and a religious one. Realizing that the best in modern school care of the handicapped is none too good for its children, the Catholic School Health Bureau of St. Louis is hoping to be able to provide, some time in the near future, an adjusted curriculum for the malnourished, for the hard-of-hearing, and for the retarded and mentally subnormal. Already in this field, a sight-conservation class has been started. This is the first Catholic school sight-conservation class in the country.

Thus we have the record of the first year's work of the Catholic School Health Bureau of St. Louis, its accomplishments, its hopes for the future. Buoyed up by the knowledge that such a service is bringing an inestimable amount of health and happiness to thousands of little boys and girls, that this service is giving them greater efficiency, greater opportunities for achievement, preparing them to obtain from life, on whose threshold they now stand, those things which are best and which will make their lives the fullest, the Catholic School Health Bureau of St. Louis is ready to champion the cause and to push forward.

## With Scrip and Staff

NOW that the Fall games are in full swing, comes the ever-recurrent question as to the over-emphasis on athletics in our colleges. Which, then needs "debunking," the athletic craze, or the fear of the athletic craze? A rather shrewd answer to this question is given by George Trevor, on the sport page of the New York Sun for October 10, who writes:

This is as good a time as any to do a little necessary "debunking." We all know that American sport pages distort values ridiculously, but it remains for the football season to attain the zenith of absurdities in the guise of "expert" comment.

Consider this gem. A morning contemporary, reporting the Notre Dame-Wisconsin game, began his story approximately as follows: "No matter what happens in the years to come, Notre Dame will never live down the humiliating disgrace of the lashing received at Wisconsin's hands this afternoon!"

It seems incredible that any adult mind could be responsible for such childish drivel. One would suppose that Notre Dame might be entitled to drop a game or two after compiling such an amazing percentage of victories since the War, but it appears that a football defeat is equivalent to robbing a bank. For a bunch of pink-faced schoolboys to get beaten by another squad of beardless youngsters is "a humiliating disgrace that Notre Dame can never live down!" Such a distorted sense of proportion would be funny if it wasn't so typical of the American attitude toward sports.

In other words, the exalted importance of athletic defeat or victory is largely the creation of the newspapermen themselves, who place upon it an importance that the students themselves do not conceive. As the writer continues:

This magnifying of a football defeat to the proportions of a national catastrophe is responsible for the "over-emphasis" prattle annually heard from stodgy professors, who go to the opposite extreme. College sport is worth while, but it should not become the be-all and the end-all of university existence. Writers would do well to remember that it is only a game. The entire outlook on sports needs revamping when a football defeat is depicted as a crime, an unpardonable offense.

No drubbing on the gridiron is "disgraceful" or "humiliating" to the losers unless the beaten team actually quits under fire or resorts to unfair tactics.

Thanks to George Trevor for a dose of common sense!

WE may also thank, for a common-sense view of athletics, Dr. Charles J. Macauley, of the Royal College of Surgeons of England, and Surgeon General Merritte W. Ireland of Washington, who spoke at the Hospital Standardization Conference of the American College of Surgeons in Boston on October 11. Said Dr. Macauley: "Outdoor sport is the best recipe that medical science can give to the American people," and Dr. Ireland:

The tremendous improvement of the health of the American people during the last twenty-five years has been largely due to their increased interest in athletics and outdoor life; although the development of preventive medicine and the reduction of infant mortality have done even more to increase the average span of life in this country.

Another common-sense view was uttered at this Conference by Father Moulinier, director of the Catholic Hospital Association, who repeated his plea, urged by him for some time past in connection with the work of



the Association, that regard be paid in hospitals for appearance as well as for sanitation. Said Father Moulinier:

We have been getting keenly scientific facts to prove the curative value of beauty. I plead for more color, more balance in arrangements, more harmony and symmetry in the choice of furniture, draperies, lighting—everything for the sickroom. I appeal to all doctors, nurses and directors of hospitals that from entrance to exit hospitals be made as much a place of physical beauty as possible.

This need not add to the cost of the institution. Colored paint costs no more than white paint. Taste, culture, consultation, cost nothing at all.

These same views were seconded by Dr. Charles L. Scudder of Boston, who asked for a more sympathetic atmosphere in the hospital.

**L**OOKING to broader spheres, we find that the glorious October air has inspired our President to do a bit of debunking of an all-too-familiar delusion, viz., that you can enjoy all the good and mellow things of civic liberty, while throwing religious out of the window.

Speaking on October 10 in Washington, at the triennial convention of the Protestant Episcopal Church, the President declared:

We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and, finally the fabric of our Government itself, all rest on religion.

If the bonds of our religious convictions become loosened, the guarantees which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone.

All our efforts, concluded the President, toward material welfare and progress would be in vain, "unless our nation as a whole continued its devotion to religion."

**I**NCIDENTALLY, what a contrast between the tranquil, lofty tone of the Episcopal General Convention and the atmosphere of some other quite different religious conferences of late, where with heat and passion religion was placed at the service of party politics! The Right Rev. Charles P. Anderson, Episcopalian Bishop of Chicago, who rose from his sickbed to attend the Convention, spoke a doctrine to which all Catholics will subscribe, when he declared:

The followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized—that governments will recognize that they are under His sway, that industry will be operated in accord with the moral law and that commerce shall be conducted in accordance with the Golden Rule.

You will not construe this as a plea for the intrusion of politics in the pulpits and on the platforms of the Church. The Church has something more important to do. It is one thing, however, to bring party politics and economic theories into the range of Church activities. It is a vastly different thing to bring the force of religious conviction and experience into our social and political life. Party politics pollute religion, but religion purifies politics.

Whenever the Church undertakes to fight the world's political and social battles by using the world's weapons, or identifies itself with the world in the hope of producing a glorified human society of external pressure, the result will inevitably be a loss of morals.

Ecclesiastical politics are no better than any other kind of politics. It is beginning at the wrong end. It is patching up the machinery of society that may work today and break down tomorrow.

With increasing frequency and emphasis, the leading clergy and laity of the Episcopal Church in this country seem to be going on record for the American and Catholic ideal of religious liberty.

**T**HE official recognition, at this same Convention, of Extreme Unction, if not actually as a Sacrament, at least as a salutary rite, hallowed by the tradition of ages, also brings Episcopalian thought closer to that of Catholics. The Episcopalian House of Bishops ratified on October 11, the "Office of the Visitation of the Sick." After the rubric which reads: "When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands, the Minister may use such portion of the foregoing office as he shall think fit," the following form is given:

I anoint thee with oil (lay my hands upon thee) in the name of the Father, and of the Son, and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee. Amen.

These words express in brief form some of the thoughts contained in the prayers of the Catholic ritual that precede and follow the actual anointing. They omit, however, the prayer for the actual remission of personal guilt that is contained in the essential part of the Catholic formula: "By this holy unction, and His most tender mercy, may the Lord forgive thee whatsoever thou hast been guilty of by sight (hearing, taste, touch, etc.)" While the Catholic Sacrament looks to a direct (spiritual) effect upon the soul, as well as a healing effect upon the body, the Episcopalian rite seems to consider only the healing effect upon the body.

**I**REGRET that whispers should have connected the good name of Mr. Rouser with rumors of violence and even intimidation, particularly after I had sent him three boxes of throat lozenges to carry him through his October speeches. As a clerk of the Board of Registry, in the tenth district of Isabella Township, it is undoubtedly true that he did have his gun propped on the wall behind his chair in Uncle Rob's Old Place, somewhat purified and adjusted yearly from time immemorial as a polling and registry booth, and that he actually had it on his lap when the booth was entered by the Recording Secretary ("plus twenty-one") of the Isabella Ladies' Improvement Association. Analysis however disclosed that (1) it was Little Lum's gun, not Pop's; that (2) the bird season in Isabella opens on November 7; that (3) boys, as a rule, keep their guns in disgusting condition and leave them for their fathers to clean; that (4) slack hours in the booth might be utilized; that (5) Pop has a quail drive in mind just as soon as his duty to his country can release him; and (6) having loaned his gun last year to the Doctor, but waiting for the election bet before paving his tonsillitis bill, he will take no chances. Hence still another delusion debunked.

THE PILGRIM.

## Dramatics

### "Three Cheers" for Decency

ELIZABETH JORDAN

ALL authorities agree that the present theatrical season is the most degenerate New York has yet known. Though it is only two months old it has given us the spectacle of a populace highly excited over the morals and manners of our current dramas as well as of a playwright and fifty-six members of her company being indicted for writing, producing and acting an indecent play. There is also the usual and unconscious humor in the situation. While the convicted offenders are bearing the penalties of their crime, a dozen other companies in a dozen equally indecent plays are merrily continuing their performances. Why the producers of "Chee-Chee," for example, remain at large and why "Chee-Chee" is permitted to continue is a problem the district attorney may see fit to take up when he gets around to it; and possibly he will tell us at the same time why "Diamond Lil" is still on the boards, and throw in a few apologies for "Heavy Traffic," "This Thing Called Love" and the verbal indecencies of "The Front Page" and "Gentlemen of the Press."

In the meantime it is a pleasure to turn to something clean; and the first clean attraction that comes to mind is Dorothy Stone's Revue "Three Cheers," of which I saw the "try-out" in Springfield, Massachusetts, and which is now at the Globe Theater in New York. A strong sentimental and dramatic interest attaches to this production. As every one knows, Fred Stone, father and co-star of Dorothy, was injured in an airplane accident shortly after the start of rehearsals for this revue. At first it was thought that he must die. Then it was discovered that he would live but would be an invalid for months, perhaps for years; and he has been languishing in a hospital undergoing tortures ever since.

Many of his tortures were mental. What about the new revue? Could Dorothy carry it alone? She is clever but extremely young. If she could not carry it what would become of the big company already engaged? Fred Stone's professional anxieties added the turn of the screw to his physical sufferings. Then to his hospital room came Will Rogers' famous telegram, assuring his old friend Stone that he, Rogers, would drop all his own plans for the season and try to take Stone's place and help Dorothy out—on a financial basis to be determined by Stone and to which Rogers was superbly indifferent. That telegram relieved the whole situation. Then and there the 1928-1929 Stone Revue, nameless till that hour, was given its title, "Three Cheers," and every cheer was for Rogers.

Now the revue is triumphantly launched, and Mr. Stone's mind and the mind of every one else concerned is at ease. In the language of the stage "Three Cheers" is a "Wow" and the chances are that Dorothy Stone can carry it alone even if Rogers falls out a little later, as it is hinted that he may have to do. But it would be a disaster to lose him.

The Stones and Charles Dillingham have always put on their productions in the most gorgeous manner possible and this year Dillingham has beaten their record. He has given to "Three Cheers" everything a new musical revue could require—superb settings, magnificent costumes, music that will be coming through all our radios in a week or two, a young and pretty chorus, up-to-the-minute dancing, and sixteen "Dorothy Stone Tiller Girls" with youth, charm and amazing acrobatic ability. He also has a good book written by Anne Caldwell. Add to all this Dorothy Stone herself and Will Rogers and there is an entertainment to delight any open-minded theater-goer. During the "try-out" Mr. Rogers did not know his lines and extemporized explanations to the audience. He will doubtless continue this addition to the performance, for nothing could be funnier. He does a dance, too, and sings a song. "And," he tells the audience, "me singin' a song is just about the limit I can go for a friend." He calls attention to the comedian shoes he wears—a pair very long and flat. "Stone bought these to dance in," he mournfully remarks. "I'm lucky to be able to *walk* in 'em!"

Dozens of times he slips out of his character and back into it, and during one of these lapses he makes a political speech.

"Folks ask me if Smith's religion is goin' to hurt him," he tells the audience in the course of this oration. "I don't think his religion will hurt him none. What I think *will* hurt him a little is bein' a Democrat!"

Later in the speech Rogers offers himself as a candidate for the presidency.

"I've only got one qualification," he drawls, "but it's a good one. I'll be the only president of these here United States who has ever been consciously funny!"

A delicious bit of humor that apparently escaped the out-of-town audiences was the make-up of Maude Ebourne as the present Queen Mary of England. Playing the stage role of Isobel, Queen of the Kingdom of Itza, Miss Ebourne gives us Mary to the life—even to that frozen lady's feather boa and frosted smile. It is a delicious characterization which New York appreciates. Yes, Fred Stone may be at rest as to his daughter, his revue and his company; and there is not one incident in "Three Cheers" which would bring a blush to the cheek of a nun. Mr. Rogers, indeed, feels called upon to apologize for the revue's lack of profanity. Grandma, Grandpa, and all the children will go to see "Three Cheers." Even the baby will enjoy it as a spectacle.

No doubt I should have begun these comments with a report on "Faust," the opening attraction of the Theater Guild. By this time we all realize that New York's theatrical season has never really begun till the Guild people put on their play. Why they chose "Faust" for the first gun of 1928-29 I was unable to understand when I read the announcement, and the opening performance this month at the Guild Theater failed to enlighten me. When it comes to plays, the Theater Guild has the whole world to draw from. The public could not believe that these producers would dig into the musty past and haul out a dog-eared copy of "Faust." Broadway predicted



that the old theme would be "jazzed up"; treated in the ultra-modern way, "as Shaw or O'Neill would do it, if you know what I mean." So it was very touching to see the expression of eager expectancy on the faces of that "hard-boiled" first-night audience give way first to incredulity, then to consternation, and finally to utter boredom. There, in a sentence, is the full report of the Guild's first attraction this season, though of course I could add columns about the "sumptuous production." But what is the use? In connection with Guild plays sumptuous productions are inevitable. As to the acting, the performances of Helen Chandler as Marguerite and of the luckless youth who plays Faust are too bad to be touched on at all. There are times when even a critic checks the pen in mercy, and this is one of them.

The quality of mercy is further strained in taking up Ring Lardner's base-ball comedy, "Elmer the Great," which George M. Cohan is presenting at the Lyceum Theater with Walter Huston in the leading role. The play is clean, the acting in it is admirable, especially that of Mr. Huston, and much of the humor is the real thing. Having admitted this, the most merciful chronicler stops to wonder how on earth a sophisticated product like Mr. Lardner could produce a piece of work so naive, so amateurish and so utterly insincere. We are all prepared to go to great lengths in admitting the general idiocy of others; but everyone in Mr. Lardner's audiences knows there could not possibly be such a fool in baseball circles as Ring Lardner tells us his hero is. One can only repeat with a long sigh the familiar excuse one makes for a friend's play. "Of course they ruined it for him!" And possibly, in this instance as in others, "they" really did.

And now we come to that morbid, powerful, superbly produced and magnificently acted and unpardonable play, "Machinal," by Sophie Treadwell, which Arthur Hopkins is showing at the Plymouth Theater with Zita Johann in the leading role. Here we have a young girl, high-strung, temperamental, caught in one of life's sharpest-toothed machines and chewed up by it before our eyes. From the time she is fifteen until she is married she supports her mother and herself by office work. To escape the deadly monotony of this, and of her home life with a nerve-racked and nerve-racking mother, she marries one of her employers. He is a self-made man enchanted with the job he has done, and he incessantly oozes platitudes and self-satisfaction. As her mother did before him, he rides the girl's nerves until she is half insane. She falls in love with another man, is faithless to her husband, murders him, and is betrayed by her lover who sends her to the electric chair to save his own skin.

There is a cheery cross-section of life for you; and it is all plausible enough and presented very convincingly, in the ultra modern manner, in two acts and ten scenes. At the end we see the girl half led, half carried, to the electric chair; and just before she goes she tells the priest with her that she found in her faithlessness to her husband the only happiness she had ever known.

What can one say about a play like that? Possibly it is wise to follow the District Attorney's restrained example and say nothing about it at all!

## REVIEWS

**The Peacemakers of 1864.** By EDWARD C. KIRKLAND. New York: The Macmillan Company. \$2.50.

This fascinating volume is, as the publishers correctly state, a gallery of the portraits of the men, great and small, who participated in the events of the year which pre-eded the downfall of the Confederacy. Of late, a whole school of writers have popularized the method of presenting history through biography. Some have succeeded only in giving new currency to old fables. Others have breathed life and vigor into the dry bones of historical data. Dr. Kirkland belongs to the second school. His volume is excellently documented, and he seems to have scrutinized with patient care the tangle wrought by the well-meaning but shortsighted pacifists whose efforts (one almost writes "machinations") rose to a peak in the desperate year preceding Appomattox. Foremost among these figures was the raucous and unreasonable Greeley. No one ever doubted that his heart was right, but Lincoln was among the few in the North who perceived that his head was hopelessly muddled. The influence of the great editor and publicist in 1864 was not what it had been at the time of the Lincoln-Douglas debates, yet Lincoln knew that it was still powerful enough to be useful, if directed aright, as a powerful ally. In 1864, it became the task of that eminently sagacious statesman to break Greeley's ill-timed pacific schemes without breaking the Greeley who had it in him to become a needed instrument for effecting the purposes of the Government. In part, at least, Lincoln succeeded. The pages in which Dr. Kirkland tells of Greeley's wild-goose chase to Canada, there to meet uncredentialed Confederate sympathizers, whom no credentials could have endowed with wisdom or prudence or credit, make up a grim story, lightened here and there with the humor necessarily engendered by the impossible situation in which all the emissaries found themselves. Not less interesting and possibly more important, is Dr. Kirkland's examination of the curious Jaquess-Gilmore mission, the stormy career of Vallandigham—to whom, however, he is a little less than just—McClellan's political campaign, and the Hampton Roads conference. Needless to say, not all of the author's findings will be welcomed South of the line. For that matter the North will also have its dissidents. We may congratulate ourselves, however, on the fact that we are beginning to study this period without the smoke of Sumter in our eyes, or the sound of the cannon at Gettysburg in our ears. P. L. B.

**The Discoverer.** A New Narrative of the Life and Hazardous Adventures of the Genoese Christopher Columbus. By ANDRÉ DE HEVESY. Translated by ROBERT M. COATES. New York: The Macaulay Company. \$3.00.

Long a universal hero, the discoverer of America has met in recent years the sad fate of most great men, and had his character and achievements and motives belittled in iconoclastic fashion. M. de Hevesy is no devil's advocate and his pen has not been dipped in vitriol to distort facts or pander to passion and prejudice. Neither, on the other hand, is his volume a partisan presentation, for though he writes sympathetically he does not blind himself to the shortcomings of his hero. True, occasional passages might well have been omitted as irrelevant and the printer might have done better by the Latin citations. But withal the story is told fairly and graphically; in fact, at times, dramatically; and the author's comments and interpretations will usually be accepted. M. de Hevesy insists that the High Admiral be measured by contemporary, not by twentieth-century standards: in consequence he gives a picture of the hardy navigator that commands respectful attention. Discarding the legends of his Jewish ancestry and his noble origin, the author introduces Columbus as of pure Italian stock, the son of a weaver turned keeper of a small wine shop. If in later life he represented himself of princely blood, a tradition perpetuated by his son Don Fernando in his "Histoire," it was because knowledge of his lowly origin would have discredited him in a social set whose

financial aid he required, yet with whom rank and lineage were first observances,—a palliating circumstance, though not a justification. Similarly, M. de Hevesy insists that Columbus is to be acquitted of the stigma of slave-trading. However the present generation condemns the practice, in the fifteenth century only its abuse was generally reprobated. As for the moral deficiencies of the navigator's private life, where they were culpable, at least he was repentant and made what reparation he could. The author is not indifferent to the religious principles and patriotic motives that inspired Columbus' voyages, the accounts of which, with their trials and triumphs, he chronicles mostly from the Admiral's logs. Despite its pardonable shortcomings, the volume should be popular and help to retain the Genoese on that pedestal in the hall of fame from which Marius André and other of his recent biographers have attempted to dislodge him. W. I. L.

**An Economic and Social History of the Middle Ages.** By JAMES WESTFALL THOMPSON. New York: The Century Company. \$5.00.

This volume is advertised as the most complete one-volume treatment of the economic changes and social transformations of the Middle Ages, published in English. However, the thoroughness with which the author covers this extensive and increasingly popular field is no indication of his historical veracity. In matters not ecclesiastical he may be considered reliable, but whenever he discusses the Church, an absorbing penchant for considering the phenomena of history as the resultant almost exclusively of social and economic forces, and an unhealthy bias, betray him into many gross misstatements and indefensible errors. Mr. Thompson occasionally does pay tribute to the social work of the Catholic Church, but, like Macaulay, he builds up only to tear down. The Church of the Middle Ages "socialized its edifices and humanized its religion" and displayed a remarkable and profound social sense and psychology. Yet it is depicted as an unjust and extortionate fiscal institution, as abetting and profiting by slavery and exploiting the misery of the serfs. The author concedes that the monks rendered substantial services to medieval society and rejects as untrue the charges of extravagance, profligacy, etc., hurled against them, but he concludes that the mental and moral quality of most monasteries was probably low, that the history of monasticism is one long record of corruptions and reforms, that the Cistercian Order was formed for exploitation, etc. By illogical jugglery of half-truths, and a process of unsound generalization and misrepresentation, he arrives at the conclusion that the mechanism of Church administration was converted into an elaborate machine for raising money; that its economic exploitation often induced the poverty it was called upon to relieve; that the Crusades were enterprises motivated chiefly by sordid ambitions of material aggrandizement and stimulated by the fanaticism of passionate and ignorant soap-box orators and the adroit manipulations of the Popes. The Church was democratic, yet autocratic; charitable, yet exploiting; generous, yet mercenary; humanitarian, yet cruel; progressive, yet reactionary. Almost always, when he treats of the Church, Mr. Thompson is afflicted with a mental aberration very much like color blindness.

**The Eastern Church in the Western World.** By WM. CHAUNCEY EMHARDT, PH.D., THOMAS BURGESS, D.D., and ROBERT FREDERICK LAU, D.D. Milwaukee, Wis.: Morehouse Publishing Company. \$1.75.

This is an attractive, and, at the same time, a significant little book. It is attractive in the neat and popular form in which the present condition of the various Eastern Churches is presented with much useful information, to the ordinary reader, with illustrations, and, in Chapter III, an excellent description of the characteristics of the Orthodox liturgy and worship. It is significant in relating, without any evasion, just what activities are undertaken in behalf of the members of the Eastern Churches by the "Foreign-Born Americans Division, Department of Missions, National Council, of the Episcopal Church," of which the three authors are officers. "One by one," state the authors, "during

the past four or five years, these Churches have approached our own communion with the request that we send them leaders; that we present to them the key of our own progress, if it be progress, here in America, and help them to attain for their own people the enrichment which they feel we possess here in America." We learn how, at Episcopalian suggestion, Orthodox children and immigrants in the Port of New York came under Protestant supervision; how Episcopalian parish visitors form contacts with various local Orthodox communities, and extend to them ecclesiastical hospitality; how they assist in solving local disputes, etc. A special address is made to the Churches united with Rome, who are represented as being repelled by the Latin Catholics and Latin clergy. "As a result," say the authors, "these people are leaving in groups." Some of the appeal of the book is based on an entirely mistaken idea of the historic relations of the See of Peter to the Eastern Churches, and of Papal movements for Church reunion. We read such erroneous, or at least misleading statements as that these Churches "never were Roman" (p. 10); that to the East, Papal infallibility is a "new doctrine"; that "Roman Catholic scholars practically agree that their liturgy has lost what once it had, the Invocation of the Holy Spirit to consecrate the bread and wine to be the Body and Blood of our Lord"; etc. A "contradiction" is found in the fact that there are "Uniates" (united Orientals) in Italy, and nationalism in Church affairs is frankly extolled. The Catholic doctrine of indulgences is completely misunderstood (p. 13).

J. L. F.

**Forgotten Ladies.** By RICHARDSON WRIGHT. Philadelphia: J. B. Lippincott Company. \$5.00.

These are nine portraits from the American family album selected by Mr. Wright and set against the backdrop of their times. A very timely choice was the fifth on the list, "The Damosel of the Slate Pencil," wherewith is limned with deft and novel touch the story of Maria Monk. Thirty-four pages are devoted to her infamous career and the prodigious lie that, in the thirties, started riots and incendiary fires and laid the foundations of the anti-Catholic prejudice of Know-Nothing days. It is still supplying the bulk of the material for the slander factories of the present. There is much new data concerning "The Awful Disclosures," which, though now unobtainable here, is in constant circulation in England and Scotland. In the latter country recently there has been a recrudescence of violent anti-Catholic outbreaks. Mr. Wright mentions the notorious "Edith" O'Gorman as the last of Maria Monk's imitators (1871). It perhaps will surprise him to learn that this harpy, now eighty-seven years old, appeared in Edinburgh, on May 9, 1928, as part of the local anti-Catholic drive and spoke for an hour on "Inner Convent Life and the Confessional." The chairman who introduced her to the gathering said that nuns continue to be "subject to cruelty and possible starvation!" Other interesting portraits in the book depict the Fox sisters, whose adroit tricks started the cult of American spiritualism; Anne Royall, the first female journalist and columnist; Mrs. Sarah Josepha Hale, who as the editor of *Godey's Lady's Book*, guided for half a century the morals and styles of female America; and Bell Boyd, the Civil War "spy."

T. F. M.

## BOOKS AND AUTHORS

**The "Catholic Mind."**—At the Annual Vespers Service held in St. James' Pro-Cathedral, Brooklyn, N. Y., the Rt. Rev. Bishop, Thomas E. Molloy, S. T. D., and the Very Rev. John J. Cloonan, C.M., President, St. John's College, clearly and forcefully told the Religious teachers of their high privileges and duties. Their sermons—"Custodians of the Christian Faith" and "Teach Ye All Nations" are reprinted in the issue of the *Catholic Mind* for October 22. Therein will also be found a stimulating paper by "T. B. H." who asks the question—"The Folly of Examinations?" The learned Jesuit, M. de la Taille, next explains "The Epithet 'Orthodox'" as it is used of the Church of Constantinople. The issue closes with a paper on Our Blessed Lady—"Her Nearness to Him."



**Volumes in Series.**—Six new volumes have been announced of the popular theological treatises being published as the "Treasury of the Faith" series (Macmillan. 60c. each). These new compendia are written with the same clarity of exposition that characterized the earlier books. While many of them touch difficult and keenly disputed dogmatic points, in general technical language has been avoided, and for the average layman it will not be difficult to follow their discussion. Catholics will find their faith fortified by their perusal, while non-Catholics will get in them an explanation of what the Church really teaches. The newest volumes are: "Divine Providence," by the Most Rev. Richard Downey, Archbishop of Liverpool, which treats, incidentally, the problems of world evil, the prosperity of the wicked in this life, and the reconciliation of eternal punishment with God's goodness; "The Angels," by Dom Anscar Vonier, O.S.B., explaining the angelic nature and the angelic sin, along with man's relations both to the Guardian Angels and the evil spirits; "The Fall of Man and Original Sin," by the Rev. B. V. Miller, especially timely for the controversy ranging about the first three chapters of Genesis and because there is so much vagueness even among Catholics on the nature of original sin; "Christ, Priest and Redeemer," by the Rev. C. M. D'Arcy, S.J., dealing with the sacrifice of Calvary and the Mass; "Actual Grace," by the Rev. E. Towers; and "Eternal Punishment," by the Rev. J. D. Arendzen, another practical and timely volume in view of the tendency in so many quarters to reject belief in hell and its torments.

Continuing the "World's Classics" series (American Branch: Oxford University Press. 80c. each), ten new volumes have been announced dealing, with one exception, with American and English literature. The exception is "Spanish Short Stories of the Sixteenth Century," nine tales of adventure and romance, five of them by Cervantes, in sixteenth century translations, but edited by J. B. Trend. The others are: in the field of fiction, "Tales by Nathaniel Hawthorne," "Tales by Washington Irving," both edited by Carl Van Doren; "The Moonstone," the first English detective story, by Wilkie Collins; and "Dr. Wortle's School," by Anthony Trollope; in drama, "Five Restoration Tragedies" and "Five Eighteenth Century Comedies"; in poetry, "Select Poems of William Blake" and "English Verse: Vol. 1," being selections from lyrics to and including Shakespeare; in statecraft, "The English Constitution" by Walter Bagehot, with an introduction by the Earl of Balfour.

**Scripture and Religion.**—"Readings from the Sacred Scriptures" (Schwartz, Kirwin and Fauss) by the Rev. Henry M. Hald, though primarily prepared as a textbook for secondary schools, should prove a popular volume even for the laity, introducing many to a more intimate acquaintance with Holy Writ and fostering wider interest in the word of God. As a textbook it is thoroughly modern and will have a strong appeal for both teacher and pupil. One is surprised at how many of both the Old and New Testament stories the author has been able to include in a relatively brief volume. Besides, the readings, the general and special introductions, the notes, indices, and bibliography, all enhance its practical value. The explanations of such knotty problems as the inspiration, canonicity, and authenticity of Scripture are unmistakably clear and simple. The dogmatic, moral, and literary value of the Bible is also indicated when opportunity offers. In its own line, it is the best reading manual of Holy Writ we have seen.

In addition to containing clear and simple statements of the fundamental truths of religion, the four volumes which make up "A Course in Religion for Catholic High Schools and Academies" (Benziger) by the Rev. John Laux, have compactness and cheapness (Parts I and II, each 56c., Parts III and IV, each 64c.) to recommend them. They are intended for the four semesters that make up the first two years of high school and are well within the intelligent grasp of pupils in those classes. Part I treats of the "Chief Truths of Faith"; Part II, "The Sacraments"; Part III, "Christian Morals." Part

IV is an elementary apologetic course and deals with God, Christianity, and the Church. The familiar catechetical form is abandoned to good advantage. Occasional inaccuracies will readily be corrected under a capable teacher's guidance.

A few years back the English *Messenger of the Sacred Heart* ran a series of Bible studies for lay folk over the signature of Judith F. Smith. Under the title "Studies in Hebrew History" (Herder. \$1.50) eighteen of these, sketching as many important phases of Israel's glorious record, have been reprinted. They are written feelingly and in a way which clearly shows both God's dealing with the Jews, and our kinship with them as the heirs of their best religious traditions. The essays make a simple but excellent approach for the laity to Bible study and appreciation. The patriarchs, judges, kings, prophets, and heroes, all pass in review before the reader, not indeed in detail, but at least with sufficient presentation of their characters and the positions they hold in the story of the Hebrew people to make acquaintance with them desirable and enjoyable.

#### **A Lantern in Her Hand. When They Love. The Seigneurs of La Saulaye. For Love of a Sinner.**

Of the rolling prairie country, the miracle of its transformation into a place of busy cities and prosperous farms, and in particular of a pioneer woman and a sturdy family which she mothered, Bess Streeter Aldrich writes in "A Lantern in Her Hand" (Appleton. \$2.00). Abbie Deal, the heroine, was close to the heart of the prairie from her infancy; she knew the heart-breaking struggles of pioneer days but carried on until she witnessed the fruit of these struggles blossom for the third generation. Here is a simple tale plainly told and so vitally interesting that one puts the book aside with reluctance.

It is no new departure for the novelist to take up as his theme a character or a situation that a poet or a romancer has left undeveloped. Maurice Baring uses Robert Browning's "The Light Woman" as the point of departure for "When They Love" (Doubleday, Doran. \$2.50). Jenny True has a genius for arousing passion in the souls of men. Into her nets has fallen the young artist, Charles. And in order to save Charles and his art, his friend, the elder novelist, pretends love for Jenny in order to divert her. Strangely, or perhaps naturally, the fictitious love was real and on Jennie's side devastating. Since the novelist was married happily long years before, and remained happy, so there could be no fulfilment for this new love. The story is delicately tinted, in the exquisite mode of which Mr. Baring is master.

In New France, above all other parts of North America, have the novelists found more and deeper romance for their stories. Scarcely a book-season passes without one or many novels with Quebec and the St. Lawrence as the setting. Strange it is, nevertheless, that romancers of this Catholic settlement should not be of the Faith of the people whose tragedies and loves they portray. Were Johnston Abbott of the same religious beliefs as Denise and Paul and the Marquis de la Roux, he would have written a more convincing tale in his "The Seigneurs of La Saulaye" (Macmillan. \$2.50). This statement, however, in no way implies that Catholicism has been maltreated in the story; it is merely lacking in prominence. Otherwise, the tale Mr. Abbott unfolds is glamorous and stirring, with the freshness of the uncharted lands and the oldness of an ancient culture in it.

At the present time, François Villon has been brought forth from the comparative obscurity into which he had fallen. He has never been totally obscured, for he was too bizarre a man to be forgotten. D. B. Wyndham Lewis' recent biography is one of the few narratives that do justice to Villon. Robert Gordon Anderson totally mistakes Villon in his novel, "For Love of a Sinner" (Century. \$2.00). Villon lived in the slums, consorted with the dregs of society, was a rogue and whatever else, in the same line, one wishes to call him. But he decidedly was not a blasphemer, nor an atheist, nor an apostate, all of which Mr. Anderson injects into him. Mr. Anderson, also, seems desirous of stressing the scandalous exploits of the renegade priest who belonged to Villon's band.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Philadelphia and Australia

To the Editor of AMERICA:

The pilgrims to Australia will soon be back bringing first-hand details of the great success of the Eucharistic Congress at Sydney last month. In the meantime, it may be noted that the *Southern Cross*, of Perth, South Australia, in its issue for September 7, has a contribution that links old St. Mary's Church, Philadelphia, and the missions of Susquehanna County, with the proto-missionary of the Australasian Church, the Rev. Jeremiah Francis O'Flynn.

The article is an appreciation from the Rev. Dr. M. J. O'Reilly, of the University of Sydney, of the book, "The Dawn of Catholicism in Australia," by the Rev. Dr. Eris O'Brien, of which mention has already been made in AMERICA. Dr. O'Reilly, after a reference to the somewhat erratic career of Father O'Flynn, says:

When the worst has been said, you can still take to your heart of hearts the hero of that chequered history, who left home and country to evangelize his kindred, that pined in darkness and in misery, seemingly forgotten of almost all the world besides, and to whom he came as a ray of light in the darkness. They knew him best, and they loved him. It was not his fault that he left them to go into the mission field, and die, prematurely broken, by much toil and many sorrows, of an illness contracted on a sick call, at the early age of forty-two. His body lies somewhere near Silver Lake, in the Diocese of Philadelphia, since 1831, the year of his passing; but his memory is enshrined for evermore in the history of the Church in the great Southland.

This is a new view of the Australian pioneer. He was deported to England in 1818 and must have come over to Philadelphia in the immediately succeeding years, for, with the above clue, he can be discovered amid the turmoil of the Hogan schism in old St. Mary's parish. Dr. Guilday, in his "Life and Times of John England," quotes a rather sarcastic reference to Father O'Flynn's association with Hogan from the *Charleston Miscellany* of August 14, 1822.

Silver Lake no longer belongs to Philadelphia but is now in the diocese of Scranton. Its almost century-old church, St. Augustine's, where Father O'Flynn ministered, is today an out-mission of St. Joseph's, Susquehanna County. Some industrious antiquarian in that neighborhood, therefore, might supply a very interesting chapter on the last days of the missionary whose work and personality were such prominent features in the proceedings incidental to the Eucharistic Congress at Sydney, in which attention was called to the remarkable fact that, owing to Father O'Flynn's case, there was official recognition of the Church in Australia nine years before O'Connell won Catholic Emancipation.

Brooklyn.

T. F. M.

### Parish Records for Vocations

To the Editor of AMERICA:

Just where does St. Michael's parish, in New York City, stand in the number of priestly vocations?

My informant, one of the superiors of the Presentation Sisters whose mother-house is at St. Michael's, told me: "Undoubtedly first; for in its seventy-odd years of existence the parish has produced about seventy-five priests." I believe the good Sister can substantiate her statement. Indeed, offhand I can name thirty-five. Among these are eight pairs of brothers, the Bishop of Syracuse, monsignors, pastors, other secular priests; also Jesuits, Dominicans, one Oblate, one Passionist. An indelible tribute to old St. Michael's!

And at present, despite the inroads of commercial buildings, so that the parish can scarcely be termed "a typical New York tenement parish," vocations are still being fostered. This Spring, I am told, three more priests will be added to the record: two from Dunwoodie Seminary and one from Maryknoll. Meanwhile, at various other seminaries young men from St. Michael's are pre-

paring for the Jesuits, Capuchins, Friars Minor and Passionists. May God bless the parish with many more.

In no small measure the numerous vocations are due to the pastors and their assistants, especially to the late Father John Gleeson, who was a peerless leader in the matter of higher education for the graduates of his school. Not only many priests but many lawyers and doctors owe their place in the world to the good pastor who paid their tuition at St. Francis Xavier's in the early days.

New York.

GODFREY DE STE-CROIX.

### Bigotry Bringing Converts

To the Editor of AMERICA:

The bigotry that has swept into full flame since the nomination of Governor Smith may, whatever the result at the polls, be the instrument of a greater number of conversions to the Faith than has ever taken place in the history of the United States.

Men and women, uninformed but not vehemently misinformed nor reveling in their false knowledge, are bound to be drawn by sheer curiosity to inquire about this institution that is so infamously painted.

They will inevitably ask themselves what prompts such palpable lies as the cloven feet of monks, the murderous "oath" of the Fourth Degree, the abominations revealed by "ex-priests" and "ex-nuns," and the doctrine of Papal impeccability.

Desperation, the thinking person must conclude; there must be a dearth of legitimate argument against the Catholic Church to stay her dreaded growth. Yet such a person will find highly plausible arguments against the Church. Aye, but such arguments are too convincing on the surface. They must have reached Catholic ears; yet Catholics go right on believing. Why? Because, it must be judged, there is a Catholic answer to these arguments, perhaps an utter refutation of them. Further investigation leads to the very threshold of the Church.

The enemies of our peace have created our opportunity, and the devil will writhe at his own handiwork, if we seize upon our advantage.

Now is the great time to inform those who are already disposed to inquire; but idle paging through a book on advertising has prompted me to think that we can pique even the lackadaisical into inquiry as well.

Why not have posters in public places, with legends something like this:

#### THE SALE OF INDULGENCES

WHO WERE THE PARDONERS? WHAT WAS THEIR AUTHORITY?

Then refer readers to a forthcoming radio program at WLWL, or to a pamphlet obtainable at any Catholic bookrack. In this way the wind could be taken right out of the enemy's sails.

Brooklyn.

JOHN J. GERMAIN.

### "The Sources of Bigotry"

To the Editor of AMERICA:

In the issue of AMERICA for September 29, on page 581, is an editorial headed "The Sources of Bigotry," which should be given much consideration by all good Catholics. These words are found in the concluding paragraph: "If we are to cope adequately with what we call bigotry in this country, we shall first have to meet it at its source. The honest bigotry which hates falsehood and wrongdoing, and attributes both to Catholics, can only be dissipated by spreading the truth."

God bless you! Are we Catholics in this country doing much to enlighten the starving sheep on the outside? Do we not say with Cain, "Am I my brother's keeper?"

Would our country be in the sad condition which now prevails today if the propagation of Catholic truth through the Catholic press had been more vigorously supported?

The paramount question should be how to cover the entire country with Catholic literature. Collections should be taken up even in our churches for the distribution of Catholic literature. The non-Catholic world demands it.

Denton, Tex.

RAYMOND VERNIMONT.